ADULT EDUCATION AND DEVELOPMENT

March 1
GERMA

Number 36
ULT EDUCATION ASSOCIATION
DVV

ADULT EDUCATION AND DEVELOPMENT

is a half-yearly journal for adult edu
in 1973, the journal was intended
(DVV) to help keep in touch with pa
and to support the work of proje
dialogue and the exchange of infor
Africa, Asia and Latin America, bot
industrialised nations. It is intende
and developments in the theory ar
group consists of adult educators
organization or administration. Inc
education, agriculture, vocational
been included, as their tasks are cl
educators at higher and top level
tions both in Africa, Asia and Latin
We herewith invite adult educator
journal. Articles should bear a con
education and development can b
ed in its widest sense. We kindly a
footnotes should be used as sparin
Responsible for contents are the a
the
repro
is se
»Adu
Asso

ADD
DEU
FACI
RHE
D-53
FED

Edito
Secr
Com
Print

ISSN

Acc. No. : 422
I
Class Code : 5.00
DVV
DOCUMENTATION CENTRE
INSA
ASSOCIATION
ROAD,
IE-560 046.
9.
3.

SOCHARA
Community Health
Library and Information Centre (CLIC)
Community Health Cell
85/2, 1st Main, Maruthi Nagar,
Madiwala, Bengaluru - 560 068.
Tel : 080 - 25531518
email : clic@sochara.org / chc@sochara.org
www.sochara.org

Editorial

Bangalore
South India

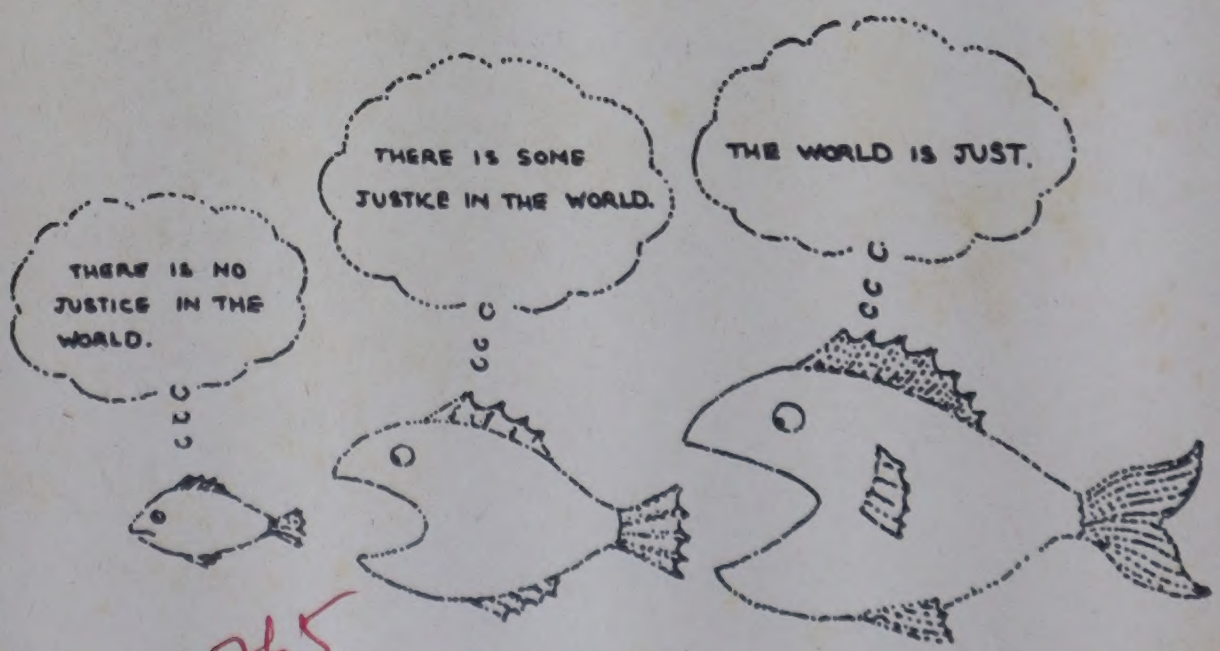
Development is central to most of the articles in this issue. It is seen in relation to agricultural extension, training, literacy, and global perspectives of the north-south relationship. We appreciate having received so many case studies, especially from African and Asian colleagues.

Nearly all photos, apart from the laughing Hapsah, were taken in Madagascar by our colleague Wolfgang Leumer. You may be aware that DVV operates a staff-rotating system, whereby colleagues from headquarters work together with partners on programmes in Africa, Asia, Latin America or Eastern Europe, and after their tenure of office they return. We thereby keep alive a situation of learning and teaching in the field as well as at headquarters.

We still hope to receive manuscripts on environmental issues and adult education. This, together with awareness raising and multicultural education, are likely to become major themes of forthcoming issues. We are especially interested in case studies as well as practical experiences.

Heribert Hinzen

Community Health Library and Information Centre
CPHE - SOCHARA
Koramangala
Bangalore - 34
(CLIC)



15765
Community Health Library and Information Centre
CPHE - SOCHARA
Koramangala
Bangalore - 34
(CLIC)

Our journal has been fortunate to attract Mrs Kamala Bhasin as a regular author describing and reflecting on training in development. She is a programme officer with the UN Food and Agriculture Organistion (FAO) working for the Freedom from Hunger Campaign, based in Delhi, India.

Kamla Bhasin

Participatory development demands participatory training

The search for knowledge that I perceived in the eyes of my pupil is what has made me a teacher.

I have always had problems with the notion of development which speaks mainly of increasing production. I find this notion of development very materialistic and narrowly **economistic**. I also find it very **patriarchal** and **paternalistic**. It is based on the assumption that some countries and some people are already

developed, and they know what needs to be done to »take development« to the »underdeveloped«. It is believed that what is needed is »extension« by the »developed« to the »under developed«. This notion of development treats the educated, well to do elite as the »subjects« of development, as the knowers and doers. The ordinary people are considered »objects« or »targets« of development. This development is »top-down«, it concentrates on **»betting on the strong«** believing (at least making others believe) and hoping that the benefits of development, will trickle-down to the poor.

Towards the end of the 60s, many of us felt that benefits of development were not trickling down (in some cases they were actually **percolating up** — give a well to a poor peasant and find that very soon the money lender has appropriated not only the well but also the piece of land which had suddenly become greener and profitable) that the **gap between the rich and the poor** instead of becoming narrower, was widening, the **power of the elite** instead of becoming less was becoming more.

As a result of our disenchantment with the top-down, trickle-down notions of development, many of us started talking about people's participation, we started believing (although not always practising) that people had to be the makers of their own destiny, that development could not be and will not be »extended«. We started talking more and more of the need for »structural changes«, of the politics of development.

In the 70s and 80s, we became more and more aware of the **disastrous** nature of the so called development. Many of us now recognize that development and progress have been disastrous because they are based on an obsession with materialist acquisition, obsession with economics. **Profit and power have emerged as the gods of this development.** The assumption behind this development has been that **man is supreme**, that he can use and

misuse nature as he wishes. Development has been a **project to conquer nature** rather than to live in harmony with her.

This belief coupled with the hunger for power and profit has led to disasters like Minamata, Bhopal, Chernobyl, it has led to the cutting of virgin forests, poisoning of rivers, seas, lands, it has led to a series of ecological disasters. The 20th century has brought us more and more murderous wars than at any other time in history. Development has meant **centralisation of power**, it has also meant the **destruction of the rich values of diversity**. It has destroyed people's creativity and capacities. Human beings have become less powerful, less autonomous, less creative, less human. It has marginalised and further disempowered women.

Search for sustainable development

All this has made many people all around the world pause to reflect and to ask whether all this is development and progress.

This disenchantment with mainstream development forced many of us to think of development more holistically. We started the search for alternative development, for sustainable development. Thanks to the brave and innovative experiments by a large number of small groups everywhere, we now have some idea of what sustainable development should and can be. For example, we now know that **development is like a tree, it must grow from below upwards**, it cannot be imposed from above. This tree of development can only fully survive and fully grow if it has been selected to suit the local conditions, the local atmosphere. Like a tree, development must also draw its sustenance locally, it cannot live on »distant« feeding and nurturing.

We now know that ordinary and toiling women and men not only want to, but can participate in their own development if they can

decide what this development should be. We know that they can be effective leaders and planners of their own development, we know once their creativity is unleashed it cannot be contained.

We have learnt that development essentially means the **powerless getting empowered**. As power comes through unity — development means the poor **getting organized** to fight for their rights, to tilt the balance of power in their own favour. Development means **local people controlling local resources**. It means **equitable distribution of resources**.

For us development also means **respecting diversity**. It means the growth of self-reliant communities. **It means decentralisation of power.** It means **democratization** of families, communities, societies, nations.

We have learnt that development has to be integrated and multi-dimensional, which involves making linkages between like-minded people doing different things.

We think it is high time that we abandoned our relentless pursuit for surplus and looked instead for **sustainability**, that we stop being preoccupied with quantitative changes and start genuinely looking for and making qualitative ones, that we shift the focus from male development — mal development, to a women-centered development. We think this shift is critical.

Redefinition of the role of voluntary organizations

This changed understanding of development has led to a change in the role and activities of voluntary organizations. Instead of being totally preoccupied with the **delivery of services** to the disadvantaged groups a large number of voluntary organizations are now concentrating on helping people to **create their own organi-**

zations in order to define their own development plans, to get their rightful share in resources, and decision-making.

Many voluntary organizations are also playing the role of a **watch dog** vis-a-vis mainstream development. It is these NGOs which have succeeded in influencing Government policies (at least the rhetoric has changed) and legislations. Through their experiments they have proven that participatory development is possible, that the poor are more than capable of running their lives, of planning their own development, that poor rural women are the best managers of scarce resources, that once unleashed, the creativity and potential of ordinary men and women is extra-ordinary. These are the lessons we have learnt from organizations like Gonoshasthya Kendra, Nijera Kori (in Bangladesh), SEWA and the Chipko Movement.

In the last few years a shift is visible in the focus and programmes of many progressive NGOs. Instead of spending most of their energies implementing projects they have been forced to get mobilised to challenge those development policies and programmes which marginalise the poor further, which cause damage to the environment, which further empower the rich. In Bangladesh NGOs spearheaded the movement to get a better drug policy, in India they are leading struggles against big dams, missile bases, green revolution, capital intensive fisheries. In Sri Lanka they are opposing aspects of the Mahaveli scheme, schemes to give prime land to agro multi-nationals, etc.

These are significant and necessary shifts. If development itself becomes like an elephant which destroys nature, which tramples on small people, wipes out diversity then instead of forever trying to rehabilitate the victims it is necessary to stop the elephant from creating havoc. This is what a large number of NGOs are trying to do within countries and regionally. In 1989 in India 40,000 activists gathered at Harsud near the site of the Narmada Dam to oppose

World Bank and Government of India policy of development. In the summer of 1989, 120,000 Japanese people and 280 activists and people's movement leaders from 33 countries gathered in Japan for an event called PP21 or People's Plan for the 21st Century.

Need to redefine the role of development workers or activists

With our changing understanding of the concept of development came changes in our understanding of the role of people and relationships between people, and also in our working methods. If people are the »subjects« of development, if they are the makers of their own destiny then **human resource development** becomes more crucial (or at least primary) than economic development and technical development. Once the creativity and energy of people is unleashed they can learn almost everything and tackle almost every problem. The primary task of development then becomes initiating a process of **awareness building, of education, of people forming** their own organizations to define and create and demand what they need to lead a decent life.

For setting in motion this kind of participatory and sustainable development you need very **sensitive workers** who work as **partners** and not as bosses, workers who **believe in people's potential**, who **respect their knowledge base**, who recognize their contribution to nation building.

Activists interested in genuine development must have **faith in the people**. They must believe in their ability to learn, to analyse, to act and to bring about radical changes. They must be able to convey this faith in the people to the people through their behaviour, speech and action. If activists have faith in people they will not try to decide for them and lead them all the time. The people will then be able to take initiative and responsibility to run their own organizations.

The role of these workers is not to »extend« ready-made knowledge and solutions to people but to help **set in motion a process of collective reflection and decision making**. These workers have to be **committed** to the cause of the oppressed, they have to believe in the need for a radical change in the present unjust, social, economic and political structures. Their main work is to help people from their own organizations to fight for their rights.

This implies that it is not enough for workers to have only some technical skills. They must also possess **social skills** to work with people, to elicit their participation.

Such workers or activists have to become a part of the people's struggle. They are not people who try to lead all the time. Actually they have to be like a wave in the sea which rises up when circumstances demand it and merges with the rest of the water soon after. They are waves which encourage other waves to rise too.

Another important role of a development activist is to **help people shed fear, regain confidence, believe in themselves** and trust others in their group. This role is quite crucial because often the exploited men and women lose self-confidence, they start devaluing their own capacities and capabilities.

Activists also have to help people **analyse their situation** and clarify issues in order to evolve strategies and action plans for development. Activists can and should make what may be called their most valuable contribution, that of raising questions and providing a wider perspective. On the basis of studies undertaken by the activists and the experience and knowledge they might have of other struggles, they can help the people to broaden their understanding as well as to see their struggle in the context of the large struggles.

Activists must possess a **scientific method of analysis** and study and should try to inculcate scientific spirit and temper in the people she works with.

The relationship between the activists and the community has to be a **two-way relationship**. Activists have to learn from the people and the people from the activists. Together the people and the activists must strive to extend the limits of their knowledge and understanding.

Just as activists would like the people to be open and willing to learn, they should also be **open and willing to learn** from the people and from the interaction which takes place between them and the people. If they start believing that theirs' is the correct ideology, that they know the solution to all problems and all that the people have to do is to learn from them, then there can be no scope for any genuine dialogue between the people and the activist.

The task of an activist also has to be to help people **reach their own conclusions** and not necessarily always the conclusions of the activist. By working and struggling together the consciousness of the activists and the people should change and reach higher levels. An activist helps in setting in motion a process of **thinking, reflection, and action**.

Such activists have to not only believe in but **practice democratic, non-hierarchical and collective** methods of functioning and relating to people.

Activists with such qualities and skills are required to help in the process of empowering the exploited men and women. The main task of development now is the development of the human potential and human creativity. In addition there is the task to augment physical development and delivery of services and to create people's organizations.

Such development requires changes, not only in the attitudes, behaviour, knowledge and skills of people in the communities, but it also requires basic changes in the activists or development workers and in every one else involved in development.

The question now is what kind of training do we need to help activists (be they local activists or from outside) acquire and improve the required attitudes, behaviour pattern, knowledge and skills so that they can help initiate and/or support the process of sustainable development.

If top-down development is out then top-down training is also out

Traditionally, training is considered to be transfer of selected technical skills and knowledge by one set of people to another. The content, methodology and the setting of such training is usually all determined by the trainers. In such training programmes the trainees are merely passive recipients of whatever the trainers decide to give them. They are **objects** of training and not its **subjects**. They seldom participate in organizing their own learning. The onus of responsibility is on the trainers at whose instance alone the training proceeds. Such training is basically undemocratic, hierarchical and non participatory. The trainers provide the directives, determine the contents and the methods and watch for the response, the results of the experiment they have conducted.

This kind of top-down training was quite suitable to prepare people to **implement the top down development**. After going through such a training the trainees could be expected to adopt similar attitudes in their own work. They would assume the role of trainers vis-a-vis the people and work in an authoritarian and undemocratic way. It is obvious that such training which was quite effective

earlier on is totally unsuitable to prepare people for human resource development and sustainable development.

Participatory development requires participatory training

We need a different kind of training to prepare activists who will initiate the process of participatory and sustainable development and will be involved in human resource development. In fact, in this context, the word training itself acquires a different connotation. We now use the word training not in a narrow technical but in a broad sense. Training, we believe, is a continuous and ongoing process. Yet, there could be periods of intensive learning, acquisition of skills, knowledge and reflection, which could be called training. What we mean by training is a process of questioning, of discovering knowledge for oneself, of acquiring social and human skills, values and behaviour patterns which are necessary for initiating participatory development. In addition to having relevant content, such training programmes need a suitable methodology. In fact, the methodology becomes very crucial in training.

The way the training is organized should reflect the value which the training talks about in theory. For example, the training itself should be **participatory, democratic** and **non-hierarchical** if these are the values it would like the participants to imbibe. The participants should be involved in decision-making about most, if not all, aspects of the training programme. In other words, it should give participants the experience of participation, collective learning and decision making.

To train sensitive activists we need a methodology which is participatory and non-hierarchical, which makes people feel good about themselves, which builds their confidence and self-respect

which unleashes their creativity, which makes them feel energetic and joyous; in one word — which **»empowers them«**.

Besides everything else, the training must provide to the participants some clarity on our **»vision«** of sustainable development, vision of the society we want to create, some understanding of our common goals.

Activists should be trained through a **process of group interaction**. Such a process can facilitate the acquiring of attitudes, knowledge and the skills for activists to fulfil their role.

Training should create an atmosphere where the **participants discover knowlege for themselves** in a dialogical group situation where every one (both trainers and trainees) participates with a questioning and open mind.

Training should not only help in the search and acquisition of new skills and knowledge but also help the participants to acquire and **strengthen values like justice, equality, honesty, truthfulness and solidarity amongst** oppressed groups. It should also create or release energies in the participants to act with conviction and courage in their various struggles at different levels.

Training should **affirm** the participants. It should make them feel good about themselves and increase their self-confidence and self-respect. It should also create friendship, trust and solidarity amongst the participants.

Training should help participants develop an **analytical** and **questioning** mind and a **scientific approach** to understand the realities around them.

The discussions and analysis should be based on the **reality as experienced by the participants** in their life and work. They

should **begin with the known and then go on to the unknown** rather than the other way round. In fact, the issues to be discussed should be determined in consultation with the participants according to their needs and expectations. A good way of achieving this is to ask the participants to present case studies of their work experience. From these presentations it may be gauged what their priorities are for training.

Every sensitive training, in other words, should liberate the participants from the **burden of ready made answers which are given** by the dominant cultural and political structures. It should encourage participants to investigate the nature of reality from their own angle, encourage them to see for themselves whether what they are being told by others is consistent with the reality.

Training should also start a process of **questioning and challenging authority and domination**. This can be done by creating an atmosphere for everyone to open up, to ask questions, to criticise, to feel the need for constant vigilance.

Besides everything else, training should be **fun and joy**. We must do away with the oft seen and heard dichotomy between joy and work, entertainment and serious job. Surely work can be fun, serious job can be entertaining. One can (and we do) sing songs and see films which relate to the issues under discussion. Training should bring out the best in every individual.

Each training programme should be an **exploration**. Even if the objective of a programme is to provide technical skills, it can be done in a participatory way. Even in technical training it should not be necessary to predetermine which skills are to be imparted and how. The group can first discuss the tasks the participants have to perform, and then decide which skills they require for fulfulling these tasks and how they want to learn them. When done in this

way, the whole training programme can become an interesting and participatory exercise.

To achieve the above, it is important to establish a relationship of equality during training programmes. For example, if the training is conducted in a camp situation every one should eat and live together. Trainers or officials should not enjoy special privileges like better food, better accommodation, etc. The opportunity of living together should be used to reduce disparities rather than to reinforce them.

We even have to take care of simple things like sitting arrangements. We can, of course, not make the participants sit in rows like school children, receiving one-way knowledge from the teacher. The only way to sit in a participatory training is in a circle because the circle establishes that every one is the centre, that every one can and must relate to every one else, that learning is a group activity and not a one way flow from the trainer to the trainee. These are all very common sense principles but I am always amazed to find how uncommon their practice is. Even now and even in some of the most well known training organizations, I see adult and experienced men and women being seated in rows and lectured at by the so-called trainers who often have little experience of real life situations and work.

The **location** of the training is also very important. The location should of course, be comfortable but not opulent. This needs to be stated because some training organizations (even those which swear by participatory training and participatory development) have started organizing trainings in four or five star hotels in big cities. In these hotels they sit and talk about poverty and sustainable development. I feel such tendencies need to be severely criticized because they are creating a culture which is damaging in every possible way. The location should be such that there are no disturbances and distractions, where it is possible to carry on the

work at any time of the day or night, where participants can sing or shout slogans or dance if they wish to. The selection of a good place is particularly important for women's trainings. Women participants should not feel inhibited to express themselves.

Here it must be stated that training by itself is no magical formula. Training is just one element in a total programme. The other elements are the objectives of the programme, the structure and methods of functioning of the organization etc. No programme can succeed only on the basis of a good training. All other factors must also be conducive to the setting in motion of the process of participatory training. Giving participatory training to people working in totally hierarchical and anti-participatory organizations may fail to bring much results.

Role of trainers or coordinators

Let me state a truism here — no training can be totally participatory. You do need someone who thinks of organizing a training, who decides the duration, location, size, and nature of training. She also decides who will participate. She can, of course, try to take all these decisions in consultation with others but the initiative still remains in her hands. Even for a participatory training we do need a coordinator or trainer. We may also need resource persons who have knowledge and experience in some specific areas. The role and behaviour of trainers or coordinators is, however, quite different in participatory training. In participatory training we consciously try to minimize the distinction between trainers and trainees.

Trainers are actually facilitators who create an atmosphere where all the participants (including the facilitator) can express themselves freely, ask questions and learn. The facilitator is also a participant in the common search for knowledge. Here every one

discovers and analyses reality. The 'truth' is not handed down by one set of people (the trainers) to another (the trainees); instead a genuine dialogue between people is made possible.

Both the trainers and trainees get transformed in the process of such trainings. Participatory training are therefore exciting not only for the participants but also for the coordinator or trainer. Because these trainings are not pre-determined and not lecture based, each one is a new experience for the trainer also. Like the other participants, the coordinator also experiences the excitment of new learning, of meeting new people, learning about their organizations and experiences. From personal experience of organizing workshops for almost 15 years now I can say that I have never felt bored in a workshop. I have never found them repetitive. Each workshop gives me new energy, each brings out my own creativity, each adds to my knowledge and my skills, each makes me reflect on my performance and helps me improve.

In participatory trainings, trainers share their knowledge and experience as well as try to bring out the knowledge and experience of every participant. Their main task is to see that every one feels free to participate and contribute. The trainers or coordinators have to be there to ask the relevant questions (if no one else is asking them), to provide inputs to take the discussion forward (if no one else is doing it), to help participants see patterns in the fragments of information and experiences provided by every one or to conceptualise on the basis of data and information provided, to summarise as and when necessary. This role can be shared by different people. It does not always have to be performed by one person.

The role of a coordinator of a participatory training is no unmixed blessing. It poses problems and can create confusion. The coordinator faces the dilemma of how much and when to lead and how much to leave to the initiative of others; how much to plan and

structure in order to avoid chaos and a feeling of lack of direction and how much to leave unstructured. There is also the challenge of finding a way out of the dichotomy between authoritarianism and non-directive dialogical approach.

The problem is further compounded by the fact that most people who come to take part in a participatory training programme usually come from organizations where well defined hierarchies and centralised decision-making rather than group leadership and collective responsibility are the rule rather than the exception. Moreover, it would be safe to assume that most participants would have had their education and training in institutions which would maintain and even emphasize the distinctions between trainers and trainee and the subjects and objects of knowledge. And most would have themselves been using such traditional hierarchical methods of training and social interaction in their own work.

When faced with a situation which is not only novel but in effect questions the values and methods of work people have so far been following, it is reasonable to expect that there would be some confusion and frustration amongst the participants. Because of the possibility of participants suffering from a sense of uncertainty, it becomes extremely important for the coordinator to find the right balance between a directive and a non-directive approach, between an authoritarian and a participatory way of working in a group.

In fact the situation, task and role of a coordinator in a participatory process of training are quite similar to those of a change agent who wants to initiate a process of participatory development in a community. In addition to the dilemmas mentioned above, both of them face the dilemma of being a part of the group yet being different, of being in a different role and position yet trying to be one of them, in a way being a leader yet not unnecessarily emphasizing the role of leadership.

In conclusion, I want to say that all I have said above about participatory training is not just theory. I have tried to practice most of what I have said. And I know that many other people are practising similar principles of training. In fact, what we now call principles of participatory training have emerged out of our practice. We have been constantly improvising, constantly making mistakes and learning from them, constantly learning from the experiments and innovations of others. This has been an exciting journey. While walking on these paths we are more and more convinced that the participatory path is the correct path. We, of course, have to continuously pave this path and improve it.

Here, I would like to add that doing women's trainings has enriched us tremendously. Trainings with women have tended to be much more reflective; much more challenging to established concepts and established methods of functioning, much more challenging to hierarchies. In women's trainings we talk much more about the personal being the political, about changing our own attitudes, behaviour and ways of thinking, about practising what we preach.

Women's workshops have made valuable contributions both to the practice and theory of participatory training. The only pity is that many of the most exciting trainings are not documented and because of this we fail to benefit from this wealth of experience.

We recently received the following notice:
New Releases from the Division of Educational Research,
National Research Institute, Box 5854 Boroko, NCD Papua New Guinea

- **Vocational Centre Training in Papua New Guineas: Policy, Provision, Problems and Projections**
by Rosemary Preston
- **Improving Education in Western Province**
by Margret Gibson and Sheldon Weeks
- **Papua New Guinea National Inventory of Education Innovations**
by Sheldon Weeks

NEW MATERIAL

We regularly receive a large amount of books, documents, reports, journals, newsletters etc. in our editorial office. We provide a note on some of these in our journal, yet they are too numerous to be able to include details on all. What follows is a list, at least, of some of them.

Strategy and Innovation in Adult Education for Women.
Report of the ASPBAE Japan Conference on Adult Education for Women, 1989.
Address:
National Federation of Social Education, c/o National Education Center, Kasumigaseki, 3-2-3, Chiyoda-ku Tokyo, 100, Japan

Primary Schooling and Developmental Knowledge in Africa
by Kenneth King. In: Studies in Science Education, Volume 17, 1989.
Address:
Studies in Education Ltd., Driffield Road, Nafferton, Yorkshire Y025 OJL, United Kingdom

Education and Employment in Southern Africa: Defusing the Time-Bomb?
Report on a Seminar on Education and Training for Employment and Employment Creation in the SADCC Countries, Zimbabwe, 1989.
Address:
Foundation for Education with Production, P.O. Box 20 906, Gaborone, Botswana
or:
Dag Hammerskjöld Foundation, Ovre Slottsgattan 2, S-752 20 Uppsala, Sweden

NGO-Government Relations. A Source of Life or a Kiss of Death.
Report of a Consultation.
Address:
ICAE, 720, Bathurst St., Suite 500, Toronto, Ontario, M5S 2R4, Canada
or:
AALAE, P.O. Box 50 768, AALAE Secretariat, Lolita Street, Finance House (6th Floor), Nairobi, Kenya
or:
CEAAL, Casilla 6257, 22, Santiago, Chile
or:
PRIA, 45, Sainik Farm, Khanpur, New Dehli - 110 062, India

Since 1987 the DVV in Madagascar has cooperated with different organisations. One of the most interesting NGOs in Madagascar, »IREDEC«, represents and practises an integrated approach to rural adult education whereby the education of the farmers to multiplicators plays a central role. The author of the following article, Olivier Ravelomanantsoa, is responsible for farmers' education at IREDEC. Those of our readers who would like to have more information on the work of IREDEC should write to IREDEC, B.P. 188, 110 Antsirabe, Madagascar.

Olivier Ravelomanantsoa

A training experiment in the Malagasy rural area

Over the last two or three decades, a lot of resources have been invested in the agricultural population in Madagascar. The aim of such projects was to train the farmers in order to increase their production, as well as to improve the people's living conditions, the country's balance of payment, the settlement of incurred external debts, etc... Nevertheless, and that is the case for many Third-World countries, little was achieved in this field despite the colossal investments involved.

A few years ago, an experimental training project in the Malagasy rural area was undertaken in the Vakinankaratra region, whose main town is Antsirabe, about two hundred kilometres south of the capital city. The said project is run by IREDEC (**I**nstitut de **RE**cherche et d'Application des Methodes pour le **DE**veloppement **C**ommunautaire), a Non-Governmental Malagasy Organisation (NGO).

For a better presentation of that experience, we would like to describe some of the objective conditions in which this training project is being implemented in a country such as Madagascar.

A summary of the country's geographical aspects

The island, with an area of 592,000 square kilometres, is situated East of the African Continent, in the Indian Ocean, and separated from Africa by the Mozambique Channel. From the North to the South, the Central part of the country is almost entirely constituted of mountains and highlands. These high altitude regions are characterised by a climate which is almost similar to that of the temperate countries, even though it does never snow. The whole island comprises a wide coastly strip with hot tropical climates. But the most striking feature of this country is the very great diversity of microclimate that makes it possible to grow various crops, from tropical plants to temperate countries' crops. Almost all the world plants can be grown in one or another of Madagascar's regions, according to the climatic requirements of the crop; which might represent an undeniable advantage for an entirely agricultural country.

Nevertheless, despite all these potential elements, Malagasy agriculture is going through a very difficult phase. Not only can it not feed the urban population (which represents only 15% of the whole population), but even the rural population cannot satisfy its

food requirements. Some studies have revealed that very few families in the rural areas can accumulate the necessary foodstuffs to last for 6 months out of the 12 months of any given year. That is why all the successive leaders have so far had to face, in one way or another, the serious problems of food supplies.

The non-existence of professional agriculture

A deep analysis of the situation which prevails at our target brings out some realities on which our training activities are based.

First of all, in the Malagasy rural areas, agriculture is never considered as a profession as such. It is rather considered a survival activity. To be a peasant is perceived as being condemned to till the land; and as soon as the possibility arises all the peasants are ready to abandon it for any salaried work, or for any urban related job. The best example is that of the rickshaw-men in the town of Antsirabe. Those people have completely given up all the agricultural activities and prefer working in urban areas. It is therefore not at all surprising that very archaic methods still prevail in the Malagasy agricultural sector. With regard to production, it is the same old, non-innovative methods, characterised by complete autarky. However, when it comes to expenses related to certain essential needs, the peasant has, whether he likes it or not, to conform to the economic realities of the modern world (including clothing, health and other manufactured products required for daily life). That is what constitutes the basic cause of the Malagasy peasant's increasing pauperization.

The Malagasy rural area: An impenetrable world

Furthermore, once one tries to intervene in the Malagasy rural world, it becomes immediately clear that it is impenetrable to any

external person (civil servants, Officers from various services, urban people, etc.). These rural people tend to protect themselves from any external influence, by erecting some kind of impenetrable wall around them. Furthermore, they have their own language, their own behaviour and way of thinking. All that makes things difficult for any external person especially in matters regarding training.

The influence of the colonial agricultural policy

Another factor that affects the Malagasy agriculture is related to the colonial period. During that period, only export/cash crops were taken into consideration; and, furthermore, the agricultural farms belonged to Europeans, with the indigenous people serving only as paid agricultural workers. As for food crops, there was nothing to develop them; the administration was there to import the foodstuffs required in order to satisfy the country's food needs, or, at least to facilitate their import by private European Companies. That is thus the root cause of the technical background which makes the Malagasy agriculture one of the weakest in the world.

When Madagascar recovered her independence, agricultural schools and institutes were created. However, those institutions trained technicians whose role was to serve the bureaucratic administration rather than being operational in actual farm production. Then, sometime after the establishment of those agricultural institutions, various agricultural popularisation projects were launched.

The failure of technical interventions

As we mentioned earlier, those projects could not produce the expected outcome, because they failed to recognise the peasants.

The latter, who were the most concerned, did not find anything motivating in the innovation directives which the technicians tried to impose on them. Everything was conceived or designed in research offices or stations. The methods proposed for technical innovations and improvement were conceived and planned according to what is done in the industrialised countries, where the economic and agricultural realities are totally different from those that prevail in Madagascar. False problems, inevitably generating inevitably inadequate and very costly solutions, had been put forward in all those projects where, moreover, the peasant producer, the major subject had no say. Under such circumstances, the peasant has either to accept, blindly, the innovations proposed by the technician and face alone the risks implied, or make use of the inertia, inherent to the rural Malagasy population, as a tool to reject them. But it is generally clear that a number of such technical interventions disrupt and complicate agricultural activities without generating the so much expected production surplus. There have even been extreme cases where the peasants had to face and pay, alone, for technical disappointments due to technicians' advices.

The fundamental difference between the rural and urban areas

Furthermore, it is important to realise that there is a very fundamental difference between the rural area and the urban area in Madagascar, especially in the intellectual and technical-administrative fields. They are totally different and do not understand each other. The Malagasy urban people live and reason according to the mentality of the European urban people at the close of the 20th century, while the living conditions of the Malagasy population are similar to those of the European Middle Ages. Given the above, the major problem, when it comes to undertaking certain training programmes, is the lack of adequate trainers. Indeed, given the present socio-cultural context of the country, it is very hard to find trai-

ners who are directly from the rural area and who are ready to work and live there in order to grasp the peasant realities. On the other hand, the recruitment of trainers from urban areas, as it is generally the case, who are unable to understand and reason in accordance with largely unknown Malagasy rural people, does not at all resolve the problem.

Considering all those conditions and realities of the country's rural areas, we have therefore had to look for new approach methods, so as to achieve some objectives in this complex area.

The development concept

The analysis and studies which we carried out within the Malagasy rural areas confirmed the following facts:

- Development is a result of the knowledge and understanding that a society may have of itself and of its environment, on the one hand, and of its ability to organise itself for a better control of the latter through the implementation of solutions formulated by its members on the other hand. In order to promote the process of development of the Malagasy rural area, we accord priority to training.

- Development is a global process; it affects both the modes of production and social structures, as well as mentalities and education and health systems. It therefore involves the implementation and coordination of the activities undertaken in each of those fields.

- Agricultural development depends on the professionalisation of the agricultural sector, as well as on the knowledge of agricultural structures and production circuits by the people involved in the said field.

- Once organised, the peasants as well as other rural people involved in other activities (rural craftsmen, pastoralists, etc...) must become real partners of the technico-administrative services, development agencies and food processing industries and acquire the necessary negotiating skills in the formulation of agricultural policies, development projects, marketing and processing of agricultural products.

The strategic approach

We consider training an investment. For us, a wrong approach in training is unproductive investment. Such an approach should involve little cost (in terms of money, time and other resources) and become quickly productive. Thus, in order to make our training activities productive, we adopt the following strategic approach:

Adaptation to local conditions

Our activities and our assistance to village communities are particularly based on their expressed needs. Since we avoid methods requiring the use of training centres based in cities or provincial towns, we rely on a mobile team for field activities, i.e. Field Officers/Trainers who undertake and carry out their activities at the peasant level.

The personality and ability of Field Officers/Trainers constitute a fundamental element for the success of the programme. Indeed, from the human point of view, the rural world, with its rules, behaviour, habits, language, references, etc. which one must understand, is hard to penetrate.

At the technical level, the farmers have accumulated the knowledge of many generations, including their own observations.

They know their land which they have been exploiting for a number of years, even though they do not possess the scientific tools required in order to understand and explain the phenomena which they are witness of. As soon as they get in touch with the Field Officers, they try to test them with questions that sometimes look abstract but which in fact are precise and often based on their latest observations or immediate concern. Such questions constitute a very subtle test which determines the future relationship between the village and the Field Officer.

Besides his good scientific knowledge, the Field Officer should have a solid personal practical experience in order to answer such questions. He must prove that he is also a »good farmer« and that he has already put his knowledge into practice.

The implementation plan must be taken into consideration, i.e. all its phases, its duration and content as part of the development process must be determined (taking into account the peasant calendar of activities).

The method of thinking and analysis that we use, and which is based on these observations, aims at considering the human being as a global entity. The human being is our main concern. We intend to reconstitute, in collaboration with him, his relationship network (nature, people, God) by determining what is essential for his living and survival, as well as what can contribute to his human development.

Method of action

Field training

This type of assistance is provided through sessions of one to three days. The session dates are decided by the village community,

which invites the Field Officers/Trainers. The village takes care of them throughout the duration of the session.

The reflection and training programme, which involves the community, is therefore carried out at the local level. Training at the local level, as opposed to training provided by a centre, was adopted because of a number of reasons. From a practical point of view, it is possible to propose short duration sessions (1 to 3 days) which peasants prefer, instead of longer sessions because they cannot afford to be absent for many days during the year from their normal activities. On the other hand, that spares them long and costly journeys (on foot or by mini-bus), on the one hand, and it makes it easier to consider each problem in collaboration with the peasants, while at one and the same time taking into account the limits of their level of understanding and absorption of new information elements.

But what is especially important is that this method:

- Facilitates contact with all the component parts of the village community (youth, elders, men and women) and does not exclude any strata of the village population, which is a fundamental element given the work distribution per age and sex in the Malagasy rural areas;

- Decreases the risks of a maladjusted training which is not related to the peasants' problems. Indeed, people should not be cut from their normal environment to which references might be constantly made through concrete examples;

- Facilitates the formulation and implementation of individual or collective projects at the local level;

- Opens the possibility of evaluation and innovation within the community. In fact, traditionally social pressure is such that no

single individual can alone change his behaviour without being rejected, ridiculed and warned by the family and the village who certainly end up by discouraging him. By involving the whole community, this approach ensures the psychological preparation of the decision-making officials, who should promote the new techniques in order to encourage the target peasant groups, instead of discouraging them, through anticipated results.

An action based research

Between sessions, the Field Officers undertake follow-up evaluation activities. These activities are not programmed and they do not involve the village communities.

They enable the Field Officers to evaluate the impact of the training sessions, to identify their weaknesses and determine ways and means of improving them. It is at this level that the team carries out the research activities.

Objectives of the research programme:

1. Knowledge of the natural, human, social and economic conditions... by the Field Officers as well as by the peasants who are involved in that exercise, in order to find adequate technical solutions.

2. A more adequate training. The team provides the tools for a rigorous analysis, while the peasants contribute in terms of their concrete experience. That facilitates the association of traditional know-how and scientific knowledge. By so doing, this method/approach involves once again all the interested parties (men, women, youth, elders), with each of them playing a precise role and making their respective contributions.

Moreover, in order to support the peasants and respond to their needs, it is necessary to understand as much as possible their knowledge as well as its limits. Any training programme that does not take these facts into consideration may not achieve its objectives by putting too much emphasis on subjects that might be too well known or irrelevant.

Anticipated results and current realisations

In its initial concept, our project is global entity and its finality is social. Nevertheless, in practical terms, the approach is based on objective conditions which, in order to conform to that global approach, is based on technical and sectorial activities, i.e. agriculture in rural areas and cottage industry in urban areas.

Our activities comprise a technical dimension, because the peasants expect concrete results. The evaluation of the project's economic viability is based on quantifiable technical results which are the outcome of the training activities in agricultural, i.e.:

The improvement of the quantitative and qualitative agricultural production which should directly lead to the increase of the peasants' income. When we undertook the evaluation of the output of our programme, we found that, for the second year the (monetary) value of the production surplus, at the village community level and in accordance with the training provided, was equivalent to double the value of what we had invested in the training activities, and for the third year the same value had quadrupled.

However, the real impact of the project must be social. One must remember the fact that its aim is the restructuring of the rural areas, which must:

- Activate the social forces, i.e. contribute towards the constant mobilisation and conscientisation of the people in view of new problems. In other words, we must mobilise the rural populations and free them from the prevailing inertia and fatalism;

- Represent the rural populations at the decision-making and public opinion levels, so as to defend the point of view of more than 80% of the population;

- Play the role of an efficient interlocutor, from the local level right up to the regional level, with the administrative officials and all the organisations with which the farmers and rural populations may deal with;

- Acquire the power of negotiation through such representatives who will have obtained and clearly demonstrated the necessary technical skills through the level of production of their farms, but who are especially capable of analyzing situations and expressing concrete proposals based on a general view of the problems;

- Serve as an instrument of control of training and popularisation activities. Training plays a fundamental role in the awakening of social forces. The obstruction generated by inadequate training or popularisation is well known. It is, therefore, essential that socio-professional organisations in rural areas be able to express their requirements, as a first step, and monitor the developments, as a second step, so that those training systems may respond to their needs.

JOURNALS ON THE ADMINISTRATION, MANAGEMENT AND PLANNING OF EDUCATION

An International Directory compiled by Leonard E. Watson with the assistance of Brenda Barker.
Address:
Centre for Education Management and Administration, Sheffield City Polytechnic, 36 Collegiate Crescent, Sheffield, S10 2BP, England

Adult Education. The Tanzanian Experience.
Edited by Yosiah Bwatwa, Paul Fordham, John Fox, Victor Mlekwa.
Address:
Oxford University Press, Eastern Africa, Science House, Monrovia Street, P.O. Box 72 532, Nairobi, Kenya

Through a glass, darkly. Functional illiteracy in industrialized countries by Jean-Pierre Velis.
Address:
UNESCO, 7, Place de Fontenoy, 75700 Paris, France

New Opportunities for the North/South Dialogue.
Report by Michael Hofmann on the Meeting of the Brandt Commission, Königswinter, 1990.
Address:
Friedrich-Ebert-Foundation, Godesberger Allee 149, 5300 Bonn 2, FRG

Adult Literacy in the Thirld World.
A Review of Objectives and Strategies by Agneta Lind and Anton Johnson.
Address:
AALAE, P.O. Box 50 768, AALAE Secretariat, Loita Street, Finance House (6th Floor), Nairobi, Kenya

New Technologies and Education in Africa.
In: Educafrica, Bulletin of the Unesco Regional Office for Education in Africa, No. 14, June 1988.
Address:
Unesco Regional Office for Education in Africa, B.P. 3311, Dakar, Senegal

Pen & Hoe.
A Journal of the Peoples Educational Association of Sierra Leone (P.E.A.), Number 4, March 1990.
Address:
PEA, 50, Siaka Stevens Street, PMB 705, Freetown, Sierra Leone

Peaceletter 1-2/1990.
Address:
Peace Education Institute, Mannerheiminitie 40 A 42, 00100 Helsinki, Finland

Rural transformation is and was the major strategy of development in Tanzania. Adult education played a major role therein and the training of extension workers has also been a necessary component. Mr. Zablon M. Ngoitiama, Ph. D. has been involved in this work for a long time. He sent us a full report in January 1990, from which abstracts are published here. He is currently employed at the Institute of Adult Education of the University of Botswana.

Zablon N. Ngoitiama

Training for rural extension workers in Tanzania: Problems and prospects

Introduction

The overall objective of Tanzania's rural development policy is the establishment of an infrastructure for the development of a socialist, political, educational and economic system through the collectivization of rural village communities. Rural development in Tanzania is seen to depend on peasants, led and backed by government and voluntary agencies and spearheaded by Chama Cha Mapinduzi (CCM). Most of these agencies — the field workers

of agricultural extension, health extension, rural development extensions and even the Party, through its appointed and elected officials, are principally engaged in some kind of adult education activity. Indeed it would be no exaggeration to say that at village level, the »government« is the extension staff. These are perhaps the only representatives of the authorities who penetrate down to the peasant population. They are all educators in that they are variously engaged in efforts to promote different patterns of working and living through providing information, advice and exhortation.

The importance of the work of extension cadres was clearly underlined by the policy of Ujamaa and Rural Development (1967) which called for the creation of communities in which people would live and work together for their »common benefit«. A strategy for this transformation of rural life was further elaborated in the Second Five Year Development Plan (1969 - 1974) which envisaged a »frontal approach« to Ujamaa, so that »a significant proportion of the rural population would have taken some steps toward socialism« within the next five years. One thing that this strategy inevitably implied was that there was a much more challenging set of tasks to be done at the village level than merely encouraging earlier planting, introducing sprays and getting people to build latrines. While such vital agricultural, health and other community advice continued to be given, it was considered crucial to do so in the context of getting people to work cooperatively and plan their village together. The new educational task, in fact, was to convince villagers that the way to improve their production and their material life was through better organization of their work activities on a cooperative basis.

In order to achieve this goal, much of the new and more intensive village extension work would continue to rely on the existing adult education structure and extension activities and new Ujamaa cadres were certainly needed. In 1969 there were already over 3300 field workers of various grades. Most of these field workers

had very little education and training for the vital work they were doing.

Types of training

The training undertaken by the Ujamaa and Cooperative Division of the Prime Minister's Office is of two types: (1) preservice training for new recruits and (2) in-service training for serving staff. The latter group includes refresher, upgrading and specific skills training courses. The preservice training consists of one year advanced certificate in Ujamaa and cooperatives at the Cooperative College Moshi. The training is offered to Form IV leavers with a bias in Mathematics and Development Economics. The training is both theoretical and practical during which trainees are posted to various villages and cooperative sectors to work for a couple of weeks in order to experience real life situations and problems in those areas. The importance of this approach is that the rural extension workers have to do a lot of demonstrations using new skills and techniques in such areas as agriculture and animal husbandry. This fieldwork of a practical kind becomes an essential part of training and allows trainees to integrate theory and practice.

Content of training

The content of training for rural extension workers comprises the development of Ujaama Villages, State Farms, Farm Mechanization, Cooperatives, Water Development, Crop Production, Training Manpower, Livestock Industry, Fisheries, Forestry and Game.

The curriculum also tries to cover such elements as drama, festival planning and organization, film shows, audio-visual aids, book production and discussion involving two-way communication; simple illustrations with few details and other ways which provide oppor-

tunities for participation by illiterates. It might be considered difficult to design specific curricula for all these subjects but as a matter of national priority the curricula being followed is devided into two main parts, (a) Ideological Skills, and (b) Technical Skills.

(a) Ideological Skills

The subject matter included in this cluster are: Tanzania's political evolution, principles of socialism, the Arusha Declaration — its origins, purpose and implementation, the meaning and objectives of Ujamaa Villages and plans and implementation of economic development projects in Ujamaa Villages.

(b) Technical Skills

(i) Practical agriculture and development economics — crop husbandry and animal husbandry, fishing, forestry, cooperative principles and basic economics and accounting.

(ii) Simple construction and repairs and other skills: Elements of building construction and miscellaneous construction skills such as are required in cottage industry — crafts, tinsmithering and metal work, woodwork, and simple repair of machinery such as agricultural implements in Ujamaa Village Collective Farms.

A programme of establishing integrated rural development training services that covers all the above aspects must of necessity be a multi-purpose one. The approach has been to place such a programme under the Ujamaa and Cooperative Division of the Prime Minister's Office, which coordinates the rural development programmes. This is designed to ensure a fully integrated system of

rural training in ideological and technical skills geared to the development of Ujamaa Villages.

The functions of the extension workers

The work of the extension cadres is important, necessary and difficult as they are one of the most vital groups in the implementation of national rural development policy. How they pass on the message of development to the people and how well they interact with the illiterates, traditional village leaders and apathetic villages depends to a large extent on commitment and training.

Once in the village, the functions of rural extension cadres are, among others:

(i) To understand and explain village priorities and implementation strategies.

(ii) To advise and supervise the establishment and training of Ujamaa and Cooperative activities in villages.

(iii) To advise village leaders and planners on how to plan development projects, implement and evaluate them.

(iv) To develop as many ideas as possible for projects that would be started in the village towards their development objectives.

(v) To work with village councils and help them in identifying a range of priorities that can meet local needs within the village capacity to implement and sustain.

(vi) To check and ensure that all resources which villagers need for the implementation of their development projects are available and used properly.

(vii) To organize seminars to review and develop action plans for further projects.

In addition to these functions of rural extension cadres, the government appointed in 1978, village managers, whose duties and responsibilities include the following:

(a) To coordinate and advise, supervise the planning and implementation of all development activities in villages.

(b) To take responsibility for the progress of economic activities undertaken by villagers.

(c) To evaluate and find ways of adjusting current economic village plans and improving upon them.

(d) To ensure proper financial management of village funds.

(e) To coordinate all the activities of functional personnel stationed in his village — health officers, agricultural extension cadres, community and social workers, health workers as well as functional literacy teachers.

Problems and constraints

Over the years since 1967, there has been a growing realization that the »education of the educators« is the central element in the creation of socialism in rural Tanzania. As a result of this, training institutions have been established, offering varying programmes in rural areas. One of the biggest problems has been the lack of space in the Training Institutions. With the anticipated increase in the number of Ujamaa Villages, there has been and will probably continue to be, an urgent need to increase the number of extension staff to keep pace. This requires, of necessity, careful manpower as

well as financial planning and comprehensive traininig programmes. But the question of precisely what the educators should be taught and how they should apply what they learn in the field seems to have been neglected beyond suggesting that there should be an ideological underpinning and general skills training. This is vital, but not enough.

It is obvious that most extension workers do not quite understand the meaning of Ujamaa. Maybe Ujamaa itself is not clear. And even if they became convinced socialists this would not automatically tell them what they should do and how they should do it. This is probably one of the most common weaknesses of extension work and of adult education in general.

Field personnel are given some basic knowledge of their subject and are equipped, sometimes, with the basic techniques of educating adults. But seldom in their basic training or when they are in the field, do they receive any detailed guidance as to what they should be communicating.

In agriculture, there seems to be an implicit assumption that the field workers must have enough knowledge of general principles to be able to apply them to any given situation he finds on the ground, or to answer on the spot any problems that a farmer may have. This is the same as telling a soldier to go and fight a war without equipping him with arms or to expect a medical orderly to act as a specialist doctor.

Coming back to the problem of training extension cadres for Ujamaa, if the same thinking and practice is applied, there is a danger that extension workers may just become socialist theorists. They may see their role only in general terms — as »promoting Ujamaa Villages«, »mobilizing the people for cooperation«, etc. Or at best they may be expected to interpret, in a flexible way to suit local conditions, some general directive. But extension messages

of any kind, are designed to call forth some specific action by peasants, obviously must be couched in concrete terms. This is even more the case in promoting socialist agriculture, for it requires considerable imagination on the part of a field worker for him to see unaided exactly how farm operations could be carried out and crops cultivated on a comparative basis. Obviously some guidance and examples could be provided through training courses, but these needed to be followed up in the field.

The idea of combining the general ideological notions of Ujamaa with sound, productive practices and to translate these into specific action programmes is more a problem of planning and organization. That is to say that training for extension cadres and of adult educators without prior detailed planning of what the actual content of instruction or what specific tasks they will perform involves a considerable waste of time, effort and money. In the Ujamaa context, all cadres, either in their formal or in reorientation courses, or through field instruction must have some conception of the nature and the size of the group which will be encouraged to live and work together, the land they will cultivate and the manner in which it will be performed.

While effective organization requires prior planning so that the structure has a clear purpose and direction, there are other requirements as well. To appreciate some of the essentials of successful extension organisation, it may be useful to refer to the theory of communications system along which »messages« are »transmitted« through a »channel« which in the cases this paper is considering, consists of various levels of an organizational hierarchy. Much of the concern of research, evaluation and subsequent corrective training is with the effectiveness between field worker and the peasant. However, actual study of any of the various field services in Tanzania, while admitting the weakness in the nature of the field-worker farmer contact, also reveals that often the fieldman

is to all intents and purposes »dangling« without being effectively »plugged in« to any apparatus above him.

It would seem obvious that the present extension techniques used would not succeed in generating a persuasive power sufficient to get peasants to want to change their traditional way of life. At present the extension of the fieldman (locally known as Bwana Shamba), represents the strongest of the extension forces in the field. Yet to restate the problem, each Bwana Shamba is allocated to a fairly extensive geographical area covering large numbers of farmers. Because of this he is likely to be forced to use what might be described as the »colonial« approach. That is, going forth to each village area for a relatively short period of time and during that time technically exhorting the farmer to »plant and spray«, »use fertilizers«, »cultivate in ridges«, according to the seasonal messages — whether to a single farmer or at a meeting. Non-technically he may also have time to exhort the farmer to »work harder« and live »in villages« but no more than merely repeating in slogan form what the farmers would have heard many times before from other officials.

The problem of incentives for extension workers merits further examination. There are two main incentives for extension workers, which are considered as crucial in the provision of better extension services and training, i.e. improved salaries and promotion. According to an evaluation study of the work and training of the Home Economics Assistants in Tanzania the absence of these two incentives has had a negative impact upon the work and morale of the rural extension worker; not only those graduating from Bohare but also from other training institutions in the country.

Interviews conducted during the joint evaluation project in 1977 indicated that dissatisfaction among the women extension staff was widespread. Virtually all those interviewed (87.4%) complained about their pay being too law. A good number of them (67.7%) were

unhappy about their status and the prospects of promotion despite the fact that they had all undertaken training. They complained about long hours of work and that this needed to be taken into account with regard to promotion and salary increments. There were comments such as: »I like my job but the salary is too low. No upgrading, no incentive from the Ministry. They don't consider the course I attended... My experience is not valued at all«, etc.

In view of these circumstances and conditions of work, the staff tend to have no motivation to attend courses even when they are called upon to do so. They feel that doing so would not make any significant difference to their salary or promotional aspects. Increasing pay and rationalizing promotion opportunities would appear to be an obvious way of improving staff morale.

The difficulty in obtaining staff with the right qualifications and experience to man the training institutions, constitutes another major problem in the implementation of rural planning and training programmes. Until very recently (1988) trainers for rural development were drawn from three major sources: Colleges and University, serving Rural Development staff and Technical Instructors from specialized government departments. Very often trainers drawn from these sources find it difficult to do their job well because they may not have been trained in the method of training others. They may know their subject matter well but lack the skills and methodology of passing their knowledge on to others.

The training of trainers is an important element in the rural development programmes since the quality of the training, planning and administrative staff has a major impact upon the success of rural development workers and consequently on their field operations. Provision of systematic training determines to a great extent the competence of the trainers. However, an important point to note here is that training for rural cadres is not just a matter of content and imparting of various specialist skills. It is also a question of the mode of training — how it is approached, what methods are used, opportunities provided for experimental learning etc.

DEVELOPMENT EDUCATION

We have received a substantial amount of material which reflects on issues related to development education as well as teaching aids or practical work.

- **Teaching Development Issues: Sections 1-7: Perceptions, Colonialism, Food, Health, Population Changes, Work, Aid and Development.**
Published by and available from
Development Education Project, c/o Manchester Polytechnic, 801 Wilmslow Road, Manchester M20 8RG, 061 445 2495, Great Britain

- **Economics for Change: Units 1-5: Sexism, Racism, Class Inequality, Development, Power and Decision-Making: Tobacco.**
Published by
Leeds Development Education Centre, 151-3 Cardigan Road, Leeds, LS6 1LJ, Great Britain

- **Posters: Farming for People or Profit? · Population: Whose Problems? · Land Poverty and Power · Water, Water everywhere... · Healthy, wealthy and wise? · Work & Wealth · Where has all the Food gone?**
Available from:
Oxfam, Youth and Education Programme, 274 Banbury Road, Oxford OX2 7DZ, Great Britain

- **One World? A Report on a National Residential Weekend for Young People on Issues of Global Inequality and Justice.**
Published by the
Joint Agency Group, Andrew Pennington, Oxfam Education, c/o Development Education Project, 801 Wilmslow Road, Didsbury, Manchester M20 8RG, Great Britain.

- **Images of Africa. The UK Report by Nikki van der Gaag and Cathy Nash.**
Images of Africa was developed as an international project by FAO/FFHC Rome. This report was sponsored by Oxfam and the European Economic Community.
Contact:
Oxfam, 274 Banbury Road, Oxford OX2 7DZ, Great Britain

This is a case study from Zaire. It looks at the relationship of agricultural extension and adult education. Prof. Gene Niendeka works at the Institute for Rural Development of MBEO, P.O.Box 8251, Kinshasa 1, Zaire.

Gene Niendeka

Evaluation and research in agricultural popularization in the Nsong Enia-Village (Zaire): Key of adult farmers education

Introduction

In Zaire, agricultural under-development can be considered the fundamental cause of the overall under-development, because the 75% of the population who live in the rural areas, and whose main activity is agriculture, are miserable and poor, simply because agriculture is not developed.

The poor performance of the Zaire agricultural sector is due to many reasons; the lack of farmers' training as an obstacle to the

Indeed, in Zaire, only a small percentage of the active population has access to education, and the fast evolution of agricultural technology makes it imperative to establish a farmers' education system, not only for the great number of illiterates who live in rural areas, but also for the few literates, because as Declerck says (1977) the fact of being literate does not necessarily correspond to a better level of information on problems that hinder agricultural development or any other technical change.

It is in that context that the Nsong-Enia Village, North of Idiofa, in the Bulwen Sector-Collectivity, is considered as a case study where the popularization approach was used as a pedagogic instrument for farmers' education in order to revive the local agricultural production.

But for such an approach of popularization of agricultural methods to positive within the framework of the farmers' education process, evaluation and research must be action-orientated.

This article first defines the concept of »adult education and agricultural popularization«, before dealing with evaluation and research.

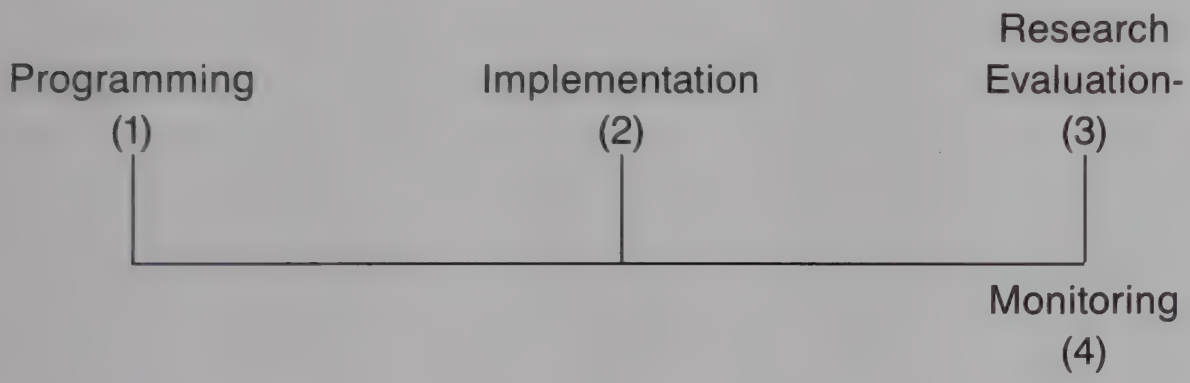
I. Adult education

Adult education may be defined as a formal attempt to increase the awareness of adults and the utilisation of functional capacities (Lamb, and Lamb W.A. — 1978). Its aim is to enable adults to understand economic, social, cultural and technical changes, and to adapt to them (Taiwo, W.S.K., 1977). Pourtois and all (1980) define adult education as a voluntary learning activity which generates a positive behaviour.

At Nsong-Enia, adult education is an important means that facilitates the development of human resources, and which enables the farmers to acquire the necessary knowledge to improve their conditions and the welfare of the community.

II. Agricultural popularization in Nsong-Enia

As an educational process, agricultural popularization is an informal instruction meant for farmers. It comprises respectively the following four essential stages:



The system enables the farmers to acquire adequate knowledge to improve their standard of living.

1. The system's rationale

The establishment of agricultural popularization in Nsong-Enia is inherent to the apparent decline in production. The cassava, maize, groundnut, pumpkin and rice production had regressed. Poor local agricultural performance was due to disease, poor agricultural techniques and some socio-economic conditions.

Because of the situation, the farmers were forced to request technical assistance from institutions involved in the popularization of agricultural projects, such as D.P.P., CODAIK, PROCAR.

2. Applied methodology

Agricultural popularization had to respond to the real needs felt by the village farmers. Only the farmers ready to accept changes were to get the technical assistance, which include the following:

a) Initiatives into and understanding of themes regarding agriculture.

b) Acquisition and development of functional capacities.

In order to achieve this objective, the agricultural popularization team developed, for each crop, one or two technical themes, according to the apparent needs.

The demonstration parcels, just next to the old famers' parcels were used as a pedagogic instrument. Considering the output, the farmers could adopt the techniques used in the parcels from which they got the best production.

That is how the farmers gradually adopted the new agricultural techniques and the new varieties of cassava (F 100), maize (Kwilu I, Kasai I), rice (R 66). The production techniques became generalized even among the peasants who did not benefit from the technical assistance. As Hidderbrand (1986) says, learning through observation forces the farmers to become familiar with and gradually adopt the new techniques.

The experience from the Nsong-Enia project agricultural popularization that does not take into account the need for evaluation and research cannot succeed.

III. Evaluation and research: the autopsy and implementation of an education system

In Nsong-Enia, the evaluation exercise is done in two stages:

- The first stage covers both the popularization team and the members. With regard to the popularization team, the aim of the evaluation exercise is to identify weaknesses in preparation, organisation and production, so as to improve the efficiency of the education system, and to establish whether or not the education strategies are sufficiently determined and to make provision for means or support.

  In Nsong-Enia, three years after the rice popularization, the agricultural popularization team was to integrate the »marketing and input supply« component into its programme because, faced with the problems of unsold products and lack of inputs, the peasants seemed disinterested in pursuing the courses. The popularization team had later to include in its programme in order to make it more dynamic.

  At the farmers' level the aim of the evaluation exercise is to determine whether or not the proposed strategies are consistent with the participants' needs.

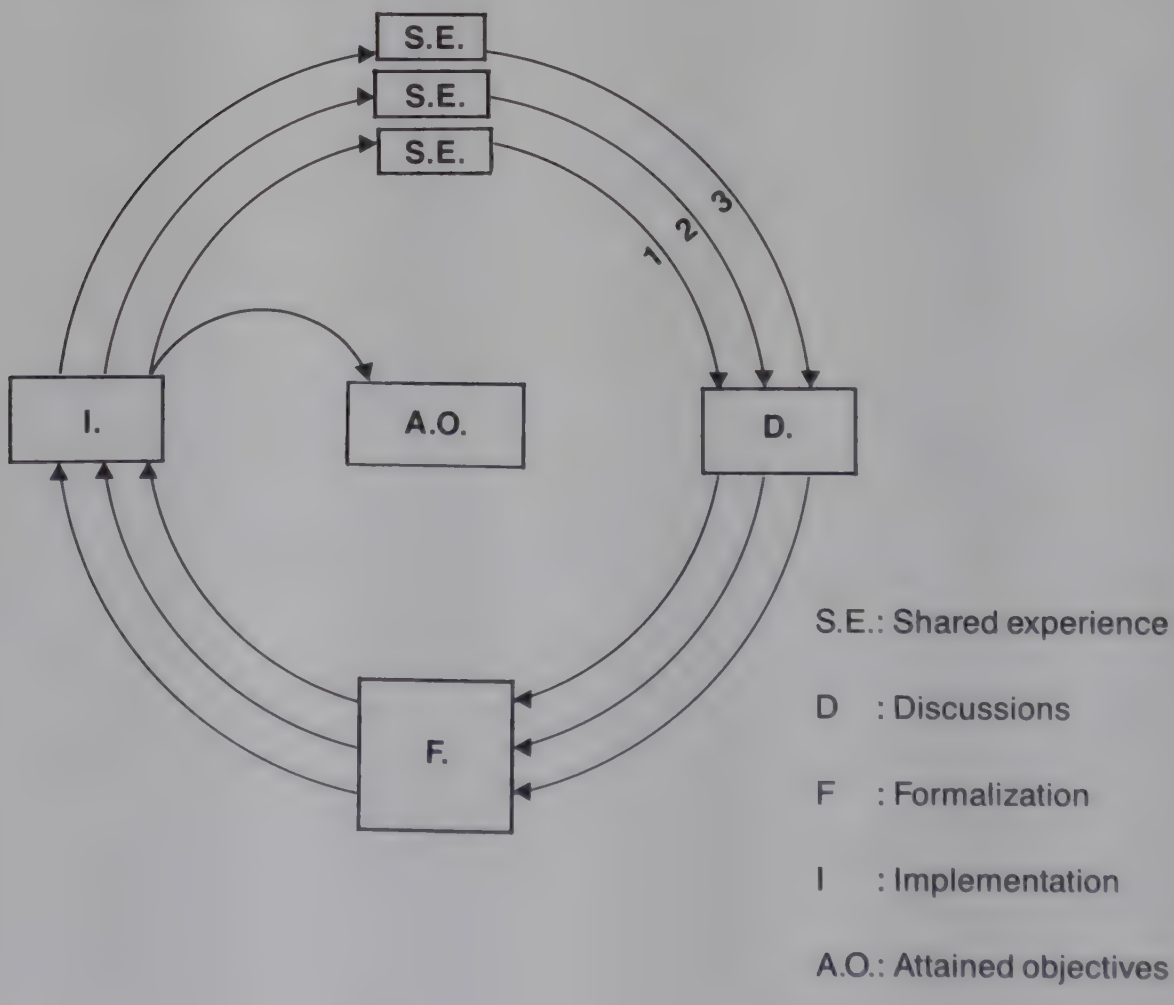
- The second stage of the evaluation exercise is initiated by the farmers themselves. During the various stages of the evolution of the crops concerned, the farmers meet in order to evaluate both the objective and subjective constraints or obstacles that hinder the agricultural development. At this stage, the farmers

Health Library and Information
CPHE - SOCHARA
Koramangala
Bangalore - 34

do not only take into account their achievements so as to maintain them; their objectives include also the improvement of their production and innovation.

For instance, the peasants realized that the popularized cassava variety F 156 was prone to disease, and the agricultural popularization team, in collaboration with PRONAM (the research structure) replaced the F 156 variety with the F 100 variety which responded positively to the agro-ecological conditions of the region. Thus, the evaluation exercise facilitated the diagnosis of the situation and the research activities required in order to encourage the peasants to maintain and develop the acquired skills.

Diagram of evaluation at the village level or controlled learning method



Conclusion

In order to attain the objectives set forward for the agricultural popularization programme, the evaluation must be a continuing and educative exercise, and it ought to provide a feedback on the efficiency of the activity undertaken and facilitate changes. It must be integrated into the subsequent stages of the programme, as well as into the search for the most efficient methods or combinations.

As for research activities, they must be based on evaluation results, and relevant so as to resolve the problem of adaptation to the agro-ecological and socio-economic circumstances of the farms and farmers, because otherwise the peasants become uninterested and ultra-conservative, and lose the capacities that they had already developed.

With regard to the Nsong-Enia peasants, the differences observed in terms of knowledge and skills are based on the relevant evaluation and research.

Bibliography

Declerck, M., Le seminaire operationnel, FAO, 1977

Hidderbrand, m P.E., Recherche en milieu rural, in Farming Support Project, Vol. 4, No. 1, 1986.

Lamb, J. and Lamb, W.A., Parent education and elementary counselling, New York, Human Sciences Press, 1978

Pourtois et Coll., Eduquer les parents ou comment stimuler la competence en education, Ed. Labor, Bruxelles, 1980.

Taiwo W.S.K., Agriculture et education des adultes, FAO, 1977.

AGRICULTURAL EXTENSION IN AFRICA
Edited by Nigel Roberts. A World Bank Symposium
This book includes several chapters with major headlines as follows: Commodity-Based Extension; Training and Visit Systems; Community-Based Extension; Farming Systems Research and Extension; Common Themes.
For information write to:
The World Bank, 1818 H Street, N.W., Washington, D.C. 20433, USA.

Indigenous education and training in the informal sector have been two major features in recent issues of our journal. Mr. Dipo Fagunwa of the Department of Continuing Education, Obafemi Awolowo University in Nigeria reflected on the different findings and sent us his personal views using his own style of presentation.

Dipo Fagunwa

Oh my master — an appraisal of indigenous apprenticeship in Ile-Ife, Nigeria

Oh! my master, my good master, who made me what I am today through the indigenous apprenticeship, I cannot forget you. My master, let me talk to you about my experiences with you and how much I cherish these experiences. Let me talk to you, my master, about everything that happened between us so that our thoughts can become one and we can jointly further the course of indigenous apprenticeship here in Ile-Ife. I have talked to one hundred and twenty apprentices in eight crafts, I have posed many questions about their training and mine, I have reflected on all this and have come to the conclusion that I have to talk to you, my master, about how I feel.

Let me recall, my master, how I came to do an apprenticeship. I remember the day my father came from the farm and said that I could no longer attend school. How I cried for I could not understand why father should do this to me. Me, his beloved son, whom he had promised to raise to the sky and make the best of for people in our village to see. How my hopes came crashing down — the files littering my almond-shaped table carved from the best ebony around, my executive chair made by the best craftsman in Sicily and my overflowing 'Agbada' full of embroidery; properly manicured fingers, fashionable haircut, gold wristwatch, properly studded rings and with a Havana cigar in my mouth enjoying the office harmattan. These brilliant hopes of official cars, personal assistants and secretaries toying with the latest word processors as if they were pianos... Father dashed them all because there was no money to continue sending me to school. But let me thank god for my own: Kola stopped school because his father wanted to take another wife and this would cost him a great deal of money; Remi came to your workshop because his father could not afford to send two brothers to school at the same time; Seyi's father had just died and nobody was prepared to send him to school so his mother had to look for an alternative if he was to earn a living; and even my cousin Amina had to train as a seamstress because Uncle was not convinced girls should go to school but should be prepared for home duties. Many more of the apprentices I met could not pass their examinations at school, truancy had driven many from school and joblessness had brought a good number. So we all came to your workshop accompanied by parents and relatives, very few by friends. I also remember two of your sons who came to help in the workshop everyday after school.

The day started every morning at about 7am when most us arrived at the workshop, but for a few who lived with you the day started at about 5am, so they said, when they fetched water for your family, cleaned the coumpound and did some washing. Sometimes some of us cleaned the workshop and the equipment while others went to

your farm to till the soil and plant your crops while two or three stayed at your house fetching water, washing dishes and clothes, cooking food and even going to the market to purchase items for you and your family. We never complained however for this was how we were all traditionally brought up to do household chores in the morning and if we had been at home we would have done the same for our elders. This may be why Mabawonku said in 1981 that

»*Once recruited an apprentice is not regarded as a worker with definite hours of work. Rather he is seen as part of the establisment and is expected to perform activities that are even unrelated to his training schedule.*«

While Callaway had earlier observed in 1964 that

»*...for many proprietors there was no separation between business and family or social interests. Rather the tow are seen to be closely related. A proprietor ... can send one of his apprentices to perform duties or services in his household that are unrelated to the training program.*«

After the morning chores we ate and waited for you our beautiful master to come and determine the job for the day. For it was when you arrived at the workshop that the true working day started. You performed the tasks and we watched. Sometimes the journeyman or the senior carried out the job while you supervised and we watched. A couple of times you called us together and talked to us while at the same time demonstrating how to perform particular functions while correcting our mistakes. Thus our style of learning was by observation, imitation, memory, instruction and participation while when we were less busy some of us adventured into experimentation, trial and error. It was significant however that we learnt by ourselves and from ourselves and that we also learnt by doing. This Heribert Hinzen (1987) considers important and expounds that

»When we look at two major principles of African traditional education — Learning by doing and Peer-group learning — we are forced to accept that these are two important principles of education in the so called developed countries today.«

My great master, you disciplined us when we were wrong. You sometimes became angry with slow learners and you insulted and abused such persons. You gave the culprit a knock and you often used the dreaded cane. If there was no cane at hand any equipment became an instrument of punishment. If you were too tired to discipline us you asked seniors to do so. For we all knew our seniors and their seniority is determined by the length of time spent in the apprenticeship rather than by competence, age or any other factor. However you always engendered in us the traditional philosophy of respecting our elders and not encouraging a young senior to humiliate an elderly junior. I noticed that sometimes you do not hit yet you disciplined. You told us to carry stones, sometimes you told us to kneel down, you told some to stand on one leg and many had to do the frog jump over and over again. Your mood determined the sort of punishment you meted out to us. You were however full of praise for the brilliant and hardworking, you extolled the honest. You dismissed the thief from your workshop with ignominy so that he did not bring your into conflict with your customers. You taught us that the customer is always right so we never won any argument with your customers — what a good business lesson.

My master, I respect you for all that I have learnt from you. I have learnt more than anybody can see, I have acquired from you more than technical knowledge and skill and you would have thought I had talked to Callaway when he wrote many decades ago

»Yet in all enterprises, besides technical knowledge certain basic attributes are acquired; loyalty to master and craft concentration of mind, personal discipline, struggle for achievement — and these

are the basic elements in the making of craftsmen and entrepreneur anywhere.«

When I recall my graduation ceremony, I remember all the emotions that were released. »Freedom« we call it you know? Freedom from what? Freedom from apprenticeship, journey into the master craft. Freedom to establish one's work, make one's decisions and do most things unsupervised. I thank you, my master, for giving me »Freedom« and making it a memorable occasion. You remember, master, that my »freedom« started at 7am in your house when you invited all your mastercraftsmen colleagues to the normal breakfast party of a graduating apprentice. They all enjoyed the meal — three cartons of assorted beers, one crate of soft drinks, one carton of stout, three legs of bush meat prepared in melon vegetable soup with fifty wraps of pounded yam. They all ate and drank and after I had presented you with two sets of my craft equipment, you prayed for me and wished me success for the future. You gave me one set of the equipment like a staff of office given to a new chief, the other set you kept for yourself as a token for training me. In the afternoon at about 4pm I was officially given my certificate of graduation before friends, relations and well-wishers. I knelt down, you prayed and every elder and wellwisher around prayed for me. They prayed with colanuts, they prayed with bitter cola, there was alligator pepper and I tasted honey, salt and bean cake. Colanut was used to pray for my success, bitter cola for long life, pepper to show that the world could be harsh like pepper, honey, salt and bean cake were used to pray for sweet and tasty things to come in life. Very emotional, very memorable, heart warming, how I shed tears of passion as everybody prayed for me. I felt happy, I felt important, all these people there only for my sake. Then the certificate presentation and we all danced home, me and my relatives, friends and wellwishers. We partied until dawn.

I also remember I became a full master craftsman at the first meeting of our craftsguild after my graduation. You presented me

to all and sundry as your apprentice that had now gained freedom. They applauded and congratulated me and were happy with me. They gave me the guild laws and obligations and I paid my dues becoming the newest member of the guild.

But my master, my darling master, let me criticise you, let me criticise my training and reveal flaws in my apprenticeship. My master, oh my master, I remember Callaway documented complaints by apprentices who were made to serve as house servants to their masters' wives. I want to document my complaints about your family. Sometimes they treated the apprentices as if they were not human beings. I remember the day I broke a cup in your house and your wife called me a bastard and my father a no-good, your son spat in Lanre's face once and nobody in the household corrected him for you never beat the master's children. You remember Sayo left for another workshop because he could not tolerate the unnecessary beatings he received everyday for mistakes committed and not committed by him in your house; and very few apprentices stay with you now because of the hell they have to go through in your house.

I wonder what could be wrong then, because down the lane Mastercraftsman Dare has twelve apprentices living with him and his family. They go to the farm like us and do everything we do without complaining. Mrs. Dare takes care of them like her own children, she talks to them and plays with them. Many times they enjoy the moonlight together like a large beautiful family. Perhaps what Mastercraftsman Dare did is to correct everybody who needs to be corrected. The apprentices to respect and love their elders, the wife to love her neighbours like herself and the children to treat everybody like human beings.

My master, Oh! my master, listen to another criticism. Many of us left your workshop without some particular knowledge as what you taught us was only determined by the work of the day. Many of us

would have attempted some particular work only once or twice in five years while we became masters in some other tasks we did too many times to remember. Thus we graduated from your workshop without being sure of the complete mastery of our trade and many of us run back to you for help when such rare cases occur. But what happens to those too far away to consult you? They gain the reputation of being an illtrained and incompetent journeyman.

Yet another piece of criticism my master. I now realise you placed too much memory load on us since we wrote nothing down and had to rely on what we saw and how much we could remember. But do not forget, my master, that human memory is short and mistakes based on memory can be costly. You remember the electrician's apprentice who connected some wires incorrectly because of the problem of memory and instead of putting on the power, set the place on fire. That is perhaps why you must strive or insist that your aprentices are literate and each must come to the workshop with a notebook to write down the daily lessons. Perhaps you would be glad to know that Omolewa (1980), in discussing the fruit of literacy, observed that

»When an illiterate person becomes literate, he has been activated and has acquired a new pair of eyes as it were and is in a position to improve upon his own lot as well as that of the community.«

Thus your literate apprentices would see more clearly, carry less of a memory load and be in a position to improve their communities rather than destroy them like the electrician's apprentice. Perhaps your should talk to Abdul Muyeed for he once emphasised in 1982 that

»Literacy (including numeracy) is an essential part of the educational foundation which constitutes the base of human resources and provides the population with the tool to learn technical and scientific skills.«

Oh my master! listen to another piece of criticism. This is concerned with how you judge your apprentices to be competent and ready for graduation. For our graduation you rely mostly on the length of time we signed for training and this even determines the fees we pay for this training. For the longer the training, the cheaper the cost. You also rely on what you observe thus your evaluation of apprentices is based on what you see and how you think an apprentice can perform. This is akin to continuous assessment in the formal school system and Obanewa (1970) feels it has even a wider coverage since this evaluation is concerned with cognitive, affective and psychomotor factors. But the master graduation is essentially based on a contract signed by the apprentice with you on the duration of training and the full payment of training fees. This should not be so. Apart from fixing a minimum period of training, I think you should take a leaf from the formal system and set practical and oral examinations for any apprentice that is going for »freedom«. These examinations should touch on all facets of our training. The apprentice should be judged over time and provided with life situations in which he should be made to perform. The oral examination should be carried out by fellow guild masters under whom an apprentice has not trained. These guild masters would serve as external examiners and help to protect the quality of training. Let me mention, my master, the fact that you delayed the freedom of some apprentices whom you personally considered incompetent to leave. The essence of my previous criticism is to standardize evaluation and to thus avoid bias and problems caused by human frailty.

Again, my master, let me thank you for making me what I am today. You gave me a cheap training, the knowledge acquired was solid, my education was community-based, moral and social and what is more, I can now earn a living like a good citizen. Do not forget my criticism and follow up my recommendations with kind regards. Teach your family to treat apprentices like human beings, foster the

policy of literacy to ensure functionality, make training comprehensive and evaluate along the lines of the formal system.

References

Callaway, A. (1964) »Nigeria's Indigenous Education« in **Odu**, Unife Journal of African Studies, Ile-Ife Vol. 1 No.1

Hinzen, H. (1987) Traditional African Pedagogy and Adult Education: A puzzle from Sierra Leone in **Adult Education and Development** No 28, German Adult Education Association, Bonn.

Mabawonku, A.F. (1981) »Costs and Returns to Indigenous Apprenticeship Training in Small Scale Industries in Oyo and Ogun States« in **Research For Development** Vol. 1 No. 2

Muyeed, A. (1982) »Some Reflections on Education for Rural Development« in **International Review of Education**, Unesco, Hamburg

Obanewa, O. (1970) **Education of the Children and Youth in Ile-Ife: A comparsion of Formal and Non-formal systems of Education.** M.A. Thesis, University of Ife, Ile-ife.

Omolewa, M. (1981) **Adult Education Practise in Nigeria**, Evans Brothers, Nigeria

WHAT DO OTHER JOURNALS SAY:

- Agricultural Education and Training. Bulletin 29, March 1990. University of Reading Agricultural Extension and Rural Development Department. London Road Reading, RGI 5AQ, England.
- Assessing Farming Techniques. ILEIA Newsletter for Low External Input and Sustainable Agriculture. 1&2/91. Information Centre for Low-External-Input and Sustainable Agriculture (ILEIA), Kastanjelaan 5, P.O.Box 64, 3830 AB Leusden, The Netherlands
- Policy Options in Developing Agricultural Extension Systems: A Framework for Analysis by William M. Rivera, Daniel J. Gustafson and Susan L. Corning. In: International Journal of Lifelong Education. Volume 10, Number 1, January – March 1991. Edited by P. Jarvis & J.E. Thomas. Department of Educational Studies, University of Surrey, Guildford, Surrey GU2 5XH, United Kingdom.

INADES-Formation Kenya uses the correspondence education approach in their agricultural training programme. This is described by Nancy Hinga who is the women's programme coordinator. For more information please contact P.O.Box 12042, Nairobi, Kenya.

Nancy Hinga

The INADES-Formation Kenya: Agriculture training programme

History

INADES is an adult education institution which was founded in 1962 in the Ivory Coast. The purpose of the founders was to offer educational opportunities to adults. This they did first through correspondence courses in Economics, Sociology, Planning and Development. But as most people in Africa are engaged in farming activities, another course agriculture for rural adults, was launched in 1965. In 1967, another department dealing with women affairs was set up. Its staff went out to the rural women to discuss their problems with them and to see what they could do to solve them.

INADES-Formation Kenya

INADES-Formation Kenya is one of the 11 National Offices of the Pan African Organisation known as **INADES-Formation**. It was registered as a non-profit making company for promoting rural development through distance education in June 1978.

INADES-Formation Kenya sees its task as one of helping individuals and groups become aware of the fact that they can do something to shape and master their own destiny.

It believes:

- that people can make development happen without waiting for it to come to them ready-made from outside;

- that people can set their own priorities and determine what they are going to do in practice given the national situation and priorities.

It also believes that education and training must help people build on their knowledge and experience.

Objectives of INDADES-Formation Kenya

The objectives which INADES-Formation Kenya represents, are as follows:

a) To provide a service of non-formal education and training for adults;

b) To prepare educational materials for adults, priority being given to those living in rural areas, working with the rural population or

those concerned about the country's development, and to make these materials available through appropriate distance education methods;

c) To train persons in the use of the materials produced by, and of methods characteristic of, INADES-Formation;

d) To organise courses, study groups and other suitable training programmes and activities;

e) To cooperate with government, international or private agencies involved in development activities.

The agriculture training programme

The agriculture programme consists of three series. Each series consists of a number of booklets covering a wide range of topics. The first series is called **»General Agriculture and Animal Husbandry«**. It deals with all farming operations from choosing or knowing your land to harvesting and storing. Two booklets are on general animal husbandry. The series consists of 10 booklets.

The second series is called **»Farmer Production Series«** and offers a wide range of topics for study. The booklets deal with different types of crops and livestock. There are 21 booklets in this series.

The third series is called **»The Farmer Enterprise Series«**. It deals mainly with the economic aspects of farming, the formation of farmers' groups and a better life in the village. There are nine booklets.

The fourth course is the **»Modular Course«**. It consists of a choice of 10 booklets from the three series. Participants are allowed to

choose any booklet that they would like to study and a set of 10 booklets is considered a complete course.

Language

The booklets are all in Kiswahili which is one of the official languages in Kenya and is widely spoken. However, we have began to translate them into English with an ecological aspect. To date, the first 10 booklets that comprise Series One have been translated. In the second series 11 booklets have been translated into English. The third series is yet to be translated into English.

The mode of training

1. Correspondence and follow-up workshops

The agriculture courses are offered as a correspondence or home study course. Besides enabling trainees to remain at home, this method is less expensive and more flexible than a formal residential course. It enables trainees to start at any time of the year, to proceed at their own pace and to concentrate on what they need.

Each booklet is accompanied by a questionnaire. These questionnaires usually have four aims:

1. to help the trainees review the booklets;

2. to help them understand further some of the important points;

3. to translate into practice what they have learned;

4. to exchange views with the »trainer« and ask questions.

Each questionnaire, once answered, is sent back to the Nairobi office, where it is marked by a competent tutor and returned to the participant.

One of the biggest handicaps in correspondence training is the low level of literacy among the rural people. To overcome this problem, farmes are encouraged to study together in groups of 6 and 8 people. These are called **Study Groups**.

There must be at least one literate person in the group who is selected as the leader of the study group. They set aside time to study together and those who can read and write, read for the others. They then answer the questionnaire as a group and send one group assignment for marking to the INADES-Formation Kenya Office in Nairobi. This has proved to be a very popular method of training the non-literate people through correspondence.

None the less, it can be a hindrance if a study group has an uncooperative leader. It can kill the morale of the group if there is no other member who can read and write.

The correspondence courses are coupled together with what we call **Follow-Up Workshops**. These are normally of one to two day duration depending on the availability of the people. We prescribe at least three such workshops for a group undertaking one course. These are held when a group has studied three booklets, i.e. after the first three booklets, INADES would hold the first workshop, and then after the group has done the next three booklets another workshop and finally when the group has completed the course. During these workshops, participatory methods of training are used.

The groups are also visited from time to time by the trainers. The farmers are given advice by the trainers during these visits and the farmers show the trainers what they are doing on their farms.

2. Training by workshop

There are many instances where members of a group are non-literate. To respond to the needs of such people, we organise a series of workshops for such groups which we call the **Training by Workshop Approach**. Here a training needs assessment is carried out with the group and a series of workshops is given to answer the prioritised needs. The workshops are of one week's duration and are scheduled at intervals of about three months.

The reality is that we have to be very flexible because people, particularly the women, cannot always find time to attend a one week workshop due to their heavy workload. Some groups are available only on Saturdays when the children are at home from school and can assist their parents with the household and farm chores. We always schedule the training to fit into a time which is convenient for the people. This method of training has helped us to reach the rural women who otherwise could not be trained by correspondence.

How do we reach out to the people?

INADES-Formation Kenya provides a service to the people. We have no field programme of our own because we do not wish to duplicate the activities of existing structures. INADES-Formation Kenya thus works through existing structures namely other Non-Governmental Organizations, Church Development Programmes, the Government structures, local farmers and women's groups.

In some cases farmers hear about us and get in touch with our office directly. From time to time we market our services to potential target groups.

Finally, all people registered for our correspondence courses pay a token fee of Ksh. 60 which is approximately 2 US-Dollars. People studying in a group get a concession and pay Ksh 30 per person which is approximately 1 US-Dollar. On completion of the course, they are given a certificate in recognition of the effort they have put into completing the course.

We have managed to train a large number of rural farmers since the inception of the programme in 1978, and we are constantly striving to improve our methods of training so as to reach as many people as possible.

Materials from INADES

We have received three series on development, agriculture and management. Each set comprises several units discussing specific areas. For more information, please write to your nearest INADES-Formation Office:

East Africa: INADES-Formation, P.O.Box 14022, Nairobi, Kenya
Head Office: INADES-Formation, 08 B.P. 8, Abidjan 08, Ivory Coast
Burkina-Faso: INADES-Formation, B.P. 1022 Ouagadougou
Burundi: INADES-Formation, B.P. 2520 Bujumbura
Cameroon: INADES-Formation, B.P. 11 Yaounde
Ethiopia: INADES-Formation, P.O.Box 2460 Addis Ababa
Ivory Coast: INADES-Formation, 08 B.P. 8 Abidjan 08
Rwanda: INADES-Formation, B.P. 866 Kigali
Tchad: INADES-Formation, B.P. 945 N'Djamena, Tchad
Togo: INADES-Formation, B.P. 39, Atakpame, Togo
Zaire: INADES-Formation, B.P. 5717 Kinshasa

The relationship between literacy and different vocations became a major point of discussion when the concept of functional literacy was evolved, put into practice and later discussed in the context of related evaluations. This is a case study from Eastern Uganda pointing out possible positive implications as well as superficial assumptions. Dr. James Omoding-Okwalinga is a staff member of the Institute of Adult Education, University of Botswana.

James Omoding-Okwalinga

Rural off-farm occupation practitioners in Pallisa County, Eastern Uganda

Interrelated assumptions seem to have guided location of programmes of vocational training in the rural areas. On the one hand the preponderance of rural primary school graduates equipped with literacy skills were seen to benefit from training programmes located in rural settings. On the other hand, rural youth and adults, some of whom are illiterate but practise a variety of occupations, were regarded as incapable of desiring and benefitting from vocational education programmes.

Translating these assumptions into policy and practice has led to a proliferation of rural vocational or technical training schools/cen-

tres in a number of African states. This has gone on without attempts to discover indigenous modes of occupation learning and practice in the rural areas. Consequently the rural technical schools have not thought it fit to extend their resources and help upgrade the skills of established practitioners in their rural surroundings. On the other hand, few rural vocational centre graduates have remained and established themselves as practitioners in the rural communities. This is because in most cases graduates of rural technical centres have not been prepared to cater to the needs of peasants and most of the graduates do not easily adapt to the environments and patterns of practice in the rural communities. With the available background record of investment in vocational training programmes in the rural areas, perhaps the time has come to pose questions about where adult rural occupation practitioners learn their skills and what their patterns of practice are, whether rural occupation practitioners desire continuing occupation learning and if so what is their preferred location of learning activities? **The purpose** of this study was specifically to question a sample of adult practitioners of selected rural off-farm occupations on: (a) Their literacy status; (b) The context in which they learned their occupations and the modes of learning. (c) Their patterns of practice and the perferred location of learning activities by those who desired further occupation learning.

Sources of data

The main study from which data for this paper were obtained was conducted in Pallisa county of the Toroyo District in Eastern Uganda. Pallisa is a typically rural county with subsistence agriculture as the major economic activity. Four rural off-farm occupations practised by adults were chosen for investigation. These were carpentry, blacksmithing, pottery and ropemaking. The total number of adult practitioners in each of the four rural off-farm occupations were 48 carpenters, 22 blacksmiths, 47 potmakers and

91 ropemakers. Date was collected by use of an interview schedule developed with the assistance of personnel in the technical school located on the research site. The schedule was administered face to face in the vernacular of the interviewees.

Findings

Literacy status

The literacy status of the total sample was worked out by occupation category. It was found (table 1) that the carpenter sample were the most literate (69%), while blacksmiths, ropemakers and potmakers were respectively less literate, (i.e. less than 50% literacy).

Table 1

Literacy status among practitioners in the four occupation samples

Occupation	*Number of literates*	*Percentage of literates*	*Number of illiterates*	*Percentage of illiterates*
Carpenters (N = 48)	33	69%	15	31%
Blacksmiths (N = 22)	10	45%	12	55%
Potmakers (N = 47)	23	49%	24	51%
Ropemakers (N = 91)	44	48%	47	52%

Formal schooling was found to be nearly the only avenue to literacy. In the total sample, 98% of those who reported possession of reading and writing skills acquired them through instruction in formal schools while on the other hand 2% learned through instruction in the government supported adult literacy campaign. The higher literacy rate for carpenters was accounted for by the fact that training in carpentry for most older practitioners was initially undertaken in rural trade schools and rural mission centres. On the other hand skill learning in blacksmithing, potmaking and ropemaking did not have strong links with formal institutional training.

Contexts of occupation learning

The proportion of practitioners who learned their occupations in the urban and rural settings were computed and compared as shown in Table 2.

Table 2

Setting where occupations were learned by total sample of practitioners

	Rural settings %	*Rural located School %*	*Urban setting %*	*Urban located School %*
Carpenters (N = 48)	58	25	8	8
Blacksmiths (N = 22)	91	—	9	—
Potmakers (N = 47)	94	6	—	—
Ropemakers (N = 91)	79	21	—	—
Total (N = 208)	79	16	3	2

Further analysis of the data revealed, as shown in Tables 3 and 4, that for both literate and illiterate practitioners in the four rural off-farm occupation samples, skill learning generally occured in the rural setting.

Table 3

Setting where occupation skills were learned by literates

	Rural %	*Urban %*
Carpenters (N = 33)	82	18
Blacksmiths (N = 10)	90	10
Potmakers (N = 23)	100	—
Ropemakers (N = 44)	100	—
Total (N = 110)	94	6

Table 4

Setting where occupation skills were learned by illiterates

	Rural %	*Urban %*
Carpenters (N = 15)	80	20
Blacksmiths (N = 12)	100	—
Potmakers (N = 24)	100	—
Ropemakers (N = 47)	100	—
Total (N = 98)	97	3

Modes of occupational learning

Distinct features in the modes of rural off-farm occupational learning were established. In all four occupation samples, learning by apprentice to family member (father, brother) was by far the most characteristic mode of occupational skill learning. Apprentice to father/brother was found to be the mode of occupational learning by: thirty-six percent of the total carpenter sample, seventy-five percent of the total blacksmith sample, sixty percent of the total potmaker sample and by forty-seven percent of the total ropemaker sample. Apprentice to relative was found to be the second most typical mode of rural off-farm occupational learning by: twenty-nine percent of the total carpenter sample and by sixteen percent of the total ropemaker sample. Self-learning was found to be the third characteristic mode of skill learning by blacksmiths with fifteen percent learning through it and by potmakers with nineteen percent learning through it. On further probing of all those who reported self-learning, it was found that they in fact observed a skilled practitioner at work and then went to try it out on their own. Initial observation followed by trial practice constituted what was reported and recorded as self-learning.

Apprentice to a non-relative was found to be the least common mode of occupational learning in potmaking and ropemaking.

In blacksmithing, apprentice to a non-relative was found to be non-existent as a mode of occupational learning. The carpenters' sample was an exception with eighteen percent citing apprentice to a non-relative as their mode of occupation learning.

Further occupational learning

Regardless of literacy status the respondents in the total sample were asked to indicate whether or not they had participated in

some further learning in their occupations. Regarding the literate practitioners on the one hand, it was found that eigtheen percent of the carpenters, thirty percent of the blacksmiths and four percent of the potmakers had engaged in further occupational learning while ropemakers had not. On the other hand regarding the illiterate practitioners it was found that seven percent of the carpenters and four percent of the potmakers had engaged in further occupational learning while blacksmiths and ropemakers had not.

For all who participated, further learning took the form of apprenticing oneself to a more experienced practitioner within one's community or beyond. Generally reasons for deciding to engage in further learning were reported as: learning to make other kinds of furniture for carpenters, learning to make other agricultural and domestic implements for blacksmiths, and learning to make larger pots for potmakers.

Patterns of occupational practice

Two ways of viewing practice were adopted in this study. On the one hand if a given rural off-farm occupation was practiced at all times usually devoted to productive activity by an individual, this occupation was labelled full-time. On the other hand if a given rural off-farm occupation was only occasionally practiced at times when an individual is engaged in productive activity, such rural off-farm occupation was labelled part-time.

Table 5

Patterns of practice in the four off-farm occupations

	Carpenters (N = 48)	*Blacksmiths (N = 22)*	*Potmakers (N = 47)*	*Ropemakers (N = 91)*
Full-time	34%	44%	55%	33%
Part-time	65%	56%	45%	67%

Through further probing it was found that even those adults who reported full-time practice occasionally devoted a substantial proportion of their productive time to agricultural activity especially in relieving their families during the planting, weeding and harvesting seasons.

Locational preference of learning activities

Rural off-farm occupation practitioners who expressed desire for further learning were each asked to indicate a preferred location for the desired learning activity. Three locations of Home, Community Centre and Institute were proposed from which one was to be selected.

Home referred to the homestead of the individual adult practitioner where the practice site or workshop would usually be found. Every one of the six subcounties in Pallisa had a community centre close to the administrative head-quarters of the subcounty. Some educational activities for adults had been held at the community centres and most adults were aware of the existence of the centres which were less than five miles away from the homesteads. The institute referred to the District Farm Institute located at the district headquarters in Tororo which is about seventy miles away from the study site. Some of the practitioners in the samples knew persons who had participated in the residential educational programmes held at the District Farm Insitute.

Taking the sample of adult literates who desired further learning it was found that they were evenly distributed in their locational preference of learning activity, whith thirty-two percent preferring location of learning activity at home, thirty-six percent at the community centre and thirty-two percent at the institute. On the other hand a significantly higher proportion (sixty-four percent) of the adult illiterates who desired further learning preferred location of learning activity at home.

Regarding locational preference of learning activity by the rural off-farm occupation category it was found that carpenters generally indicated equal preference for location of learning at: home, community centre and institute. Blacksmiths tended to prefer location of learning activities away from home especially the literate ones. By contrast potmakers and ropemakers were found to indicate a stronger preference for learning at home.

Reason most frequently cited for preferring location of learning activity at home were: being with the family, attending to family, and carrying on farm work. Potmakers and ropemakers most frequently cited: to be near clay and to have access to sisal, as reasons for preferring location of learning at home. Being close to the family and near home were reasons most frequently cited by those who preferred location of learning activity at the community centre. Reasons given by respondents who preferred location of learning activity at the institute (District Farm Institute) tended to differ reflecting concerns of each sample of practitioners and a desire for new experiences. Reasons most frequently cited for preferring location of learning at the institute were:

For carpenters:
To learn in a place where there are tools
To gain new skills
To get away from domestic distractions

For blacksmiths:
Be trained by experienced people
Be exposed to better tools
See how other machines work

For potmakers:
Learn how to make different types of pottery
Meet different people

For ropemakers:
To be able to make different ropes
To see new places.

Concluding remarks

With respect to the four off-farm occupations (carpentry, blacksmithing, pottery, ropemaking), learning occurs in the rural context in Pallisa county irrespective of literacy status. Essential skills for rural life like blacksmithing, pottery, weaving and carpentry were present and learned in the rural areas.

Regarding modes of ocupational learning it could be concluded that these are mainly through apprenticeship to family members. Because of this mainly family-based learning, some vocational and or skill development programmes ought to be conceived within the framework of upgrading skills and increasing productivity of family enterprises. That way opportunities for occupation learning could be made accessible to both literate and illiterate youth and adults. One of the functions of the rural technical college located in Pallisa county could be to serve as a resource centre for adult practitioners and learners in the whole county.

Patterns of practice (full-time or part-time) are clearly linked to demand and availability of substitutes at affordable prices. The demand for pottery products is likely to keep on rising. In consideration of the economic situation in Pallisa county, which has been worsened by disruption of the socio-economic fabric through military operations of government and invading forces, imported pottery products will increasingly be less available and accessible to the bulk of the peasant population. This is bound to render local pottery products the only available substitute. It is most likely that pottery will increase its ratio of full-time practitioners. Literate and illiterate adult practitioners in the four rural off-farm occupations of carpentry, blacksmithing, pottery and ropemaking are more likely to participate in educational programs if desired learning activities are located at or close to their homesteads. Thus, educational programs developed for adults in these four occupations should give careful attention to location as one of the factors that are likely to influence enrolment and continued participation.

JOURNALS AND NEWSLETTERS

We have received very interesting copies of:

- **Bulletin 27**, December 1989. Major themes: Literacy and Development.
Contact:
The Editor, Bulletin, Agricultural Extension and Rural Development Department, University of Reading, London Road, Reading RG1 5 AQ, Great Britain

- **Canadian Library Journal**, Volume 47, Number 3, June 1990. Literacy, Learning and Libraries. 4th Annual Systems Survey.
Contact:
Editor, Canadian Library Journal, Canadian Library Association, 200 Elgin St., Suite 602, Ottawa, Ontario K2P 1L5 Canada

- **ASPBAE Courier**, No. 48, April 1990. Community Development. Popular Education. Financing of Adult Education.
Contact:
Asian South Pacific Bureau of Adult Education, ASPBAE Courier, GPO Box 1225, Canberra, ACT 2601, Australia

- **ILEIA Newsletter**, 3/90. Complementary Use of External Inputs.
Contact:
Information Centre for Low-External-Input and Sustainable Agriculture (ILEIA), Kastanjelaan 5, P.O.Box 64, 3830 AB Leudsen, The Netherlands

- **Asian Action, Newsletter**. Volume 77, July-September 1990. Minority and Development.
Contact:
Asian Cultural Forum on Development, P.O.Box 26, Bungthonglang P.O., Bangkok 10242, Thailand

- **Grassroots Development**. Volume 14/Number2/1990. Assessing the Water Decade.
Contact:
Grassroots Development, Inter-American Foundation, 1515 Wilson Boulevard, Rosslyn, Virginia 22209, USA

- **Participatory Formation Newsletter**. 1990, Volume 4, Number 4.
Contact:
Phyllis Cunningham, Editor, Participatory Formation Newsletter, LEPS, Northern Illinois University, DeKalb, Il 60115, USA

This article concentrates on the methods and techniques that can be used in workers' education. It looks at the »classic approach« and what Jean-François Courbe calls »the alternative teaching method«. The author is Head of the Secretariate of the Committee for Europe of the WFTU. The article is a reprint from »Labour Education«, No. 76 - 1989/3. If you are interested, please contact the Editor, Labour Education, International Labour Office, CH-1211 Geneva 22, Switzerland.

Jean-François Courbe

Workers education: An alternative teaching method

The limits of the classic approach

In the most favourable case (because, sometimes, it is restricted to a single course), this approach consists of a lecture, a variety of reading material and a discussion. The lectures are usually »multipurpose« (suitable for all audiences), theoretical and general. The lecturer attempts to say everything there is to be said on the subject, or more precisely everything that should, in his order her opinion, be said.

This type of course rapidly degenerates into an exercise in the transmission of the »good news« and of existing thought models. Apart from the fact that it is easy to prepare, it has the merit of offering a large measure of security — the certainty that nothing has been overlooked, that all the phrases are well turned — and precludes the risk of loss of control. The trainees themselves accept what might be termed »a certain intellectual comfort«, and have the illusion of being served a generous helping of knowledge. But what remains of this course a few weeks later when they are at grips with their trade union activities in particular geographical or professional situations? And if on top of a two-hour lecture we expect them to spend several hours reading (and I do believe reading is essential), do you think our trainees are capable of assimilating such a quantity of knowledge?

Besides, in recent years and in certain cases, lectures and reading are followed by a discussion. Giving trainees the opportunity to express themselves and to compare notes about their situations and experiences is an excellent idea in itself. Sometimes it is successful, depending on the subject and the organiser's attitude. Only too often, however (as everything has already been said!), the discussion turns into a game of question and answer between organiser and trainees so that despite the best will in the world, the organiser plays the role of the chairman of a meeting.

Now, with this type of teaching method — as we are all well aware — the *energy and motivations* essential to thorough learning cannot be sufficiently mobilised.

The ideas underlying the alternative teaching method

The fundamental concept underlying the alternative teaching method is the *absolute necessity to vary the pace and method of teaching*. We must break away from the cosiness (for all concern-

ed) of monotony, and the structures must be sufficiently flexible to be adapted to different audiences, and sufficiently attractive to channel motivations. Even if, in some people's view, they may resemble recreational activities, I am convinced that when properly exploited they could generate far more intensive individual and collective activity and stimulate all the intellectual capacities of the individual.

Another key concept is the need to build on the first-hand experience in trade union affairs that most of our trainees already possess to some extent. »Building on...« implies, of course, that certain foundations exist and that they repose on solid terrain. In my view, training involves not only changing what exists already (false ideas, misconceptions, simplistic arguments) but also introducing something new.

Starting from the analysis (initiated by an exercise) of experience and practice, we can update our trainees' conceptions and theories. At that point, it becomes possible — through individual and collective study (with the help of teaching aids) and group work (to promote exchange) — to question one's ideas, to question oneself and to build something new. Nevertheless, this approach is meaningful only if it is underpinned by the conviction that no one possesses the whole truth. In fact, while we must have the courage of our convictions, this does not preclude each of us possessing part of the solution to the problems we face.

The purpose of trade union education is not to award good or bad marks to anwers judged as good or bad, but rather to elaborate a coherent set of responses appropriate to concrete situations. Furthermore, as trade union activity is by its very nature a collective activity (though not incompatible with intense personal activity), it is inadmissible — given the subject-matter concerned — that this collective dimension is all too often ignored in the training process.

The method

This consists firstly in reversing the classic approach (lecture, reading, discussions). Each session (centred around a theme) begins with a concrete exercise, a problem to be solved, a task or preliminary activity prior to an exercise.

To carry out these exercises, the trainees are divided into working groups and are provided with various types of theoretical or technical assistance in the form of technical data sheets, documentation, or a succinct report by the organiser. The groups are given a limited time in which to prepare a separate collective response.

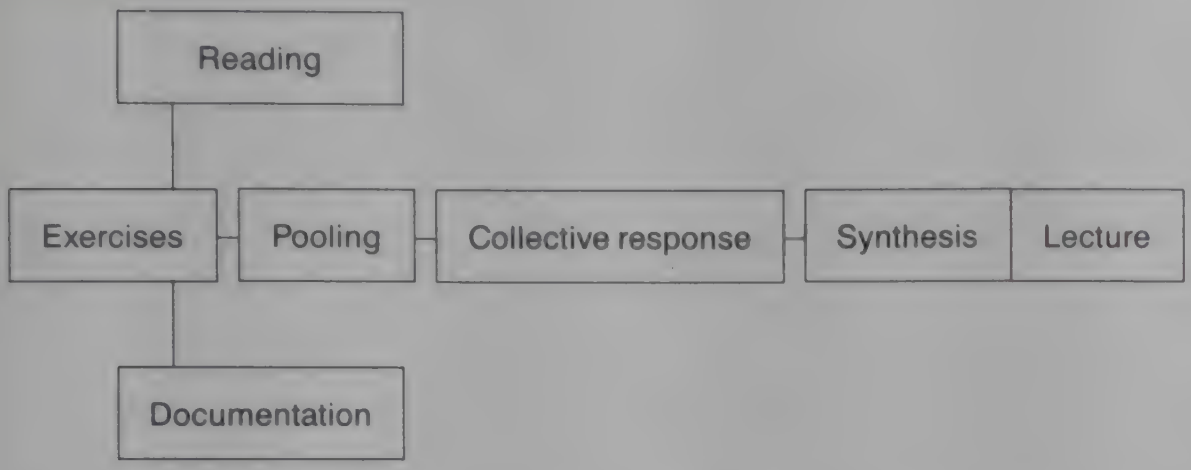
In the second phase, the responses are pooled. In a plenary session, a representative of each group presents his or her group's response. The different responses are then compared in order to highlight their similarities and differences.

This step forces each group not only to organise itself collectively, but also to counter the other group's responses with reasoned arguments and to defend its own.

As all members of a group have had the opportunity to voice their opinion, the plenary session is neither anecdotal nor formal, but focused on defence, criticism and construction. The role of the organiser at this juncture is crucial: it is he or she who must bring out the divergences and convergences by argumentation and constructive criticism, while avoiding any »settling of scores«.

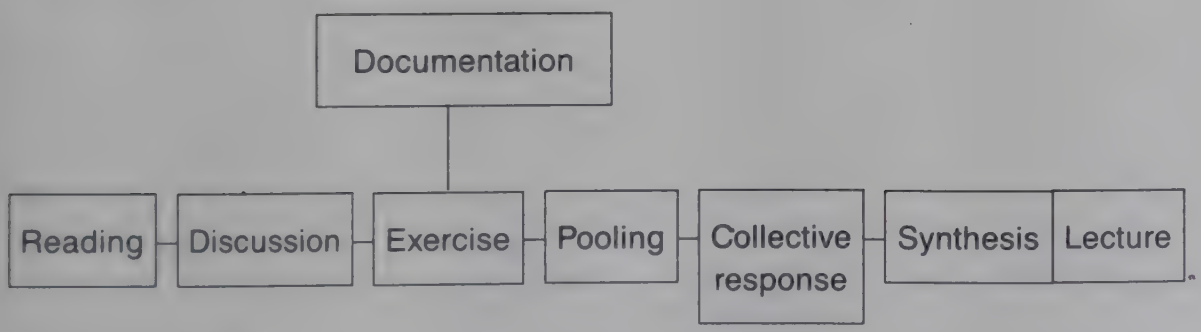
Following this confrontation, the organiser synthesises the separate points of the discussion in a joint response, after which he/she underlines the shortcomings and attempts to elucidate them. Finally, he or she indicates material for further reading and provides additional information in the form of a brief talk, suggesting what in his/her view is the most satisfactory reponse.

This type training session can be represented diagrammatically as follows:

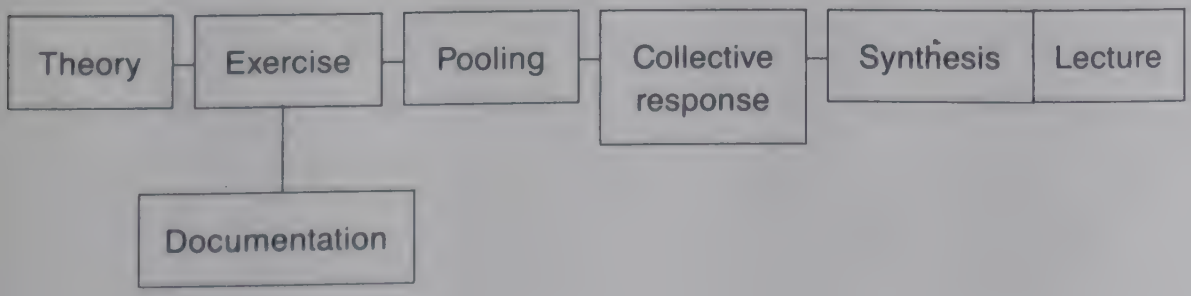


A number of variants are possible, depending on the topics dealt with or the type of exercise carried out.

Variant No. 1:



Variant No. 2:



Like all teaching methods, this active method does involve a certain number of difficulties and constraints of which we should be aware.

Material constraints: It should be possible to arrange the tables in a circle in the room in which the plenary sessions are held. Several blackboards or an overhead projector should be available. A number of small rooms adjacent to the main room should be available for group work.

The schedule should be drawn up bearing in mind the additional number of hours (30 per cent more time) required by this teaching method.

Organisational constraints: The effectiveness of this method depends very largely on the organisation. The organiser (or organisers if the group is large) should not only be experts in the topics dealt with; they should also be trained in the techniques of group dynamics and in leading meetings.

There are, I believe, two essential phases:

(a) *Preparation*: This phase is often reduced to the revision of a general course to which a few touches of local colour have been added. The active method, on the other hand, demands lengthy preparation. First, we must define the goals we wish to reach. To this end, we should define clearly identifiable objectives for each course, i.e. »at the end of course X, the trainees should know..., be able to explain.., be able to do...« Not until these objectives have been formulated can the organiser design excercises for a given topic tailored to a particular audience.

(b) *Organisation or »driving« the group:* I use the term »driving« deliberately, because the training session is a »vehicle« that

should bring the trainees from one point (of knowledge) to another.

The ways of achieving this may differ, but at a given time we must all be together at a predetermined meeting point. This implies, for the organiser, a complex activity consisting of openness to ideas throughout the discussions. His/her role is to facilitate and occasionally to »provoke«: expression. At the same time, however in the interest of efficiency, he or she must be directive and insist that the sessions be properly run and the timetable adhered to. The organiser must therefore recentre and synthesise activities, without giving his/her own opinion.

These are a few of the ideas I hoped to touch on in this article. Ideas, not a theory or a magic formula, but rather an attempt to draw together experiences gleaned from the organisation of trade union training sessions.

In practice, this method has nevertheless proved to be feasible and its results are gratifying as regards both the trainees' satisfaction and participation and the acquisition of knowledge.

No doubt some will invoke the constraints of this method to justify their refusal to modify their practice; others, on the other hand, will not hesitate, I am sure, to draw inspiration from it to continue to reflect on the ways and means of improving our trade union training.

The discussion (or debate, why not?) is therefore open on a subject on which we trade unionists are generally silent, namely teaching.

Let us confront our ideas and experiences. We have everything to gain.

Publications by the
CENTRE FOR ADULT AND CONTINUING EDUCATION,
University of the Western Cape

We have received a set of very interesting and relevant material from the Centre, including:

- **The Struggle for Democracy. A Study of Community Organisations in Greater Cape Town from the 1960s to 1988**
by Mizana Matiwana, Shirley Walters and Zelda Groener

- **What is People's Education? An Approach to Running Workshops**
by Joe Samuels and Glenda Kruss

- **The Story of the Struggle for Democracy within one Community Organisation in Cape Town in the 1980s**
by Andrew Steyn and Shirley Walters

- **Literacy, State Formation and People's Power**
by Judith Marshal

- **People's Education. An Examination of the Concept**
by Glenda Kruss

- **Popular Education in International Perspective. A Preliminary Bibliography**

- **Light on Learning. Methods to Overcome Barriers to Learning**

- **The Building of Community Organisations: The Role of Education. Conference Report**

- **Peoples Education. A Collection of Articles from December 1985 - May 1987**

For information, please contact:
The Secretary, Centre for Adult and Continuing Education, P.O.Box X17, Bellville 7350, South Africa

In the past this journal has rarely presented material on adult education and development in Malaysia. We therefore appreciated the contributions by Dr. Hapsah bt. Mohamed Nawawi during her participation in the DVV-Summer Course on Adult Education in the Federal Republic of Germany in 1990. She is a staff member of the University Pertanian, Malaysia.

Hapsah bt. Mohamed Nawawi

Participatory adult education for rural women: A perspective

A study on rural women was carried out in 1986 in Malaysia by FELDA, a land development agency responsible for programmes in rural development. The main focus of the study is to examine the participation of rural women in adult education (AE). This paper attempts to provide some analysis of participatory adult education for rural women, in an attempt to illuminate the complexities that influence development for rural women in FELDA.

Participation and national development

Adult education in Malaysia is integrated into the Rural Development Plan and therefore policies, legislation and programmes all affect rural women ultimately. At the same time the hierarchial structure of planning and the environment at the national level are also relevant to the modes of participation in the community.

Through this legislation women in FELDA are resettled in new villages and opportunities created to improve their standard of living. The principal objective is to eradicate poverty, and the main indicator of this is higher family income. Therefore it is not surprising in development agencies such as FELDA that AE is mainly seen as a means of achieving that economic objective by developing programmes that directly or indirectly promote a good return for the oil palm planted and which also generate additional income for the family. Thus AE emphasizes women's roles in assisting husbands on the plantation and developing skills (mainly handicrafts) to generate supplementary income. However, the quality of life needs to be seen not only in economic terms but also in terms of a balance between the economic and human development of the individual and groups. This balance has clearly been shown to be absent especially when women are lacking in confidence and do not have the ability to identify their own needs.

Due to the economic emphasis of Rural Development programmes, the major effort has been directed towards men as they are seen to be the key workers in the production of crops for the community. There are many opportunities for men to participate in programmes that promote the development of self-confidence and self-reliance e.g. through the establishment of local cooperative movements, credit facilities and leadership opportunities both at the local and national level. Nevertheless there is no equal opportunity for women to become members of cooperatives and thus be able to acquire credit facilities. Developing such a policy would

have a whole range of social, political and economical implications throughout the country. The community would have to accept husbands and wives as members of cooperatives, and at the same time women would have to be allowed to hold any office within the organization.

Another reason for the difficulty the Rural Development programme experiences in formulating plans for this aspect of human development is also due to the non-availability of guidelines which could give some direction as to the role of women in development. No one is really sure in what form and at what level women should participate in community affairs. Most plans are formulated in general terms and are often formulated in isolation from other development programmes.

Because of these difficulties, the safest way for FELDA to approach the development of rural women is to emphasize their role in family development. This means that AE programmes are only concerned with women coping within existing conditions in the private domain and therefore expose them to little or no challenges. One consequence of this is that AE simply serves to reinforce the existing conditions. Furthermore, this approach is clearly the easy option since the study shows that women are primarily concerned with things that concern the home. It is also in line with traditional and religious values. Thus it is possible to argue that this approach is part of FELDA's hidden agenda. The assumption is that women need to function properly in the family environment because the stability of the family is an important factor which directly influences the peace of mind of the men who do the real work on the plantation. In itself there is nothing wrong with national policy emphasizing better family life but equally it could be argued that it is not enough. What is lacking is a systematic effort to educate women not only to cope with but also to confront their existing situation in the schemes. They need, in particular, to confront their lack of confidence, their feelings of inadequacy and their

marginality in the community. Sometimes confrontation is unavoidable and can serve a useful purpose in making them aware of their environment, in considering possible alternatives and enabling them to become more active in improving or changing the existing structures that affect their lives.

Knowledge and Skills (KS)

The most important point to consider regarding participation in AE is the question of appropriate KS to enable rural women to develop participatory competence in making decisions. In the context of the FELDA women examined, because of the low level of education and also the agricultural environment of the area, knowledge obtained through AE needed to be relevant to roles within the scheme. In this way women can be motivated to participate in planned activities and, at the same time, they are able to directly apply what they have learnt. The major roles of women studied was that of mothers, wives, and educators to their children. There are also those (50%) who assist their husbands on the plantation.

To consider only the issue of relevance, the current skills and knowledge emphasized in the scheme are appropriate, but too much emphasis has been placed on one relevant task i.e. coping with chores in the kitchen. There are other duties which are more important in family development such as responsible parenthood, developing positive values among children, making effective family decisions, coping with young people and unemployment in the family. The knowledge and skills learnt in terms of making decisions in these matters can also provide women with selfconfidence in the home and enable them later to extend these skills to the wider context of the community.

On the other hand, the notion of relevance has also to be argued in the light of what is relevant in a particular context and time as

against what is generally accepted as relevant for women's advancement. The women studied did not appear to want to acquire KS relating to the main economic activity in the scheme, because they were not involved in this in any significant way; therefore they did not view it as relevant to them. However, this attitude is clearly not advantageous in terms of their advancement. Without involvement in the major economic activity in the scheme, they cannot have a say in the decisions made in the community. To break this vicious circle, efforts to create awareness among women in the schemes would appear to be necessary. Creating awareness would also involve changing traditional social values such as apathy, that women must be domestically bound and not concerned with the future, to more modern and acceptable values of women's advancement within the context of national aspirations which have shown to contain positive elements towards participation of women in development.

Other relevant knowledge to women in the rural areas studied are those relating to their economic independence. Economic independence can provide women with more options to choose from, and this, in turn, can increase self-confidence and self-reliance.

Knowledge and skills can also be considered in terms of the need to organize women into groups so that they have a better avenue to present their collective decisions. Training for leadership roles seems to be catered for by FELDA but what is lacking is the opportunity to put such skills into practice and in the end such skills can only be properly learnt if there are opportunities for practising them in real life situations.

Value and attitude towards participation

In enabling women to make decisions with regard to their lives, they need to have a positive value and attitude orientation with a

commitment to participating in their own advancement. Such a situation can be influenced by women's interests, motivations and incentives and lastly their potential for change.
To have an interest would mean that the skills and knowledge learnt are relevant to their daily living conditions. For example the study showed that most women were very interested in religious knowledge because it was seen as important in their lives, and because the people placed great value on religion. On the other hand, it was shown that they are generally not interested in participating in decision-making because they regard others, men or CD workers, as experts, knowing more and thus being better able to decide for them. Their current participation is not seen as important or useful to them. However, this can be attributed to their own lack of self confidence.

Greater motivation and increased incentives for participation would increase women's valuation of the benefits of participation. In the study, husbands commenting on the improvement in the house as a result of wives attending adult education activities has helped to motivate women to participate. At the same time, the allowance provided for those who have leadership responsibilities, and privileges in terms of better opportunities to participate in activities outside the scheme, has created an incentive to participate.

Lastly, the receptivity of women towards change is shown by their willingness to take part in activities. There was no evidence of resistance to the activities provided. However, it may seem that the constraints on this potential being realized come from the tendency on the part of FELDA to believe that rural women are unable to decide what is best for their own programmes. This is shown by the lack of opportunity given to rural women to plan for their own needs. To enable women to experience participatory adult education, there needs to be a positive attitude both from women themselves as well as those responsible for providing the inputs for their development.

At the same time, potential for change among women needs to be related to the attitude of the community as a whole. Other than attitudes of women and FELDA, the attitude among men regarding women's participation is also important. Even though the study shows that men were positive towards women's participation they were also found to strongly value the traditional role of women, such as taking care of children and doing the household chores. It is important that appropriate education is also provided for men in order to create awareness and to develop a more sympathetic attitude to women's range of responsibilities so that men may be able to share some responsibilities in the home. Such understanding and cooperation would provide more opportunities for women's participation in the community.

Opportunities for and access to participation

A climate conducive to participation would mean that opportunities and access exist for women in the rural areas to participate in deciding on their own needs. In the context of rural development in this study, such an environment can only be made possible by government (FELDA) believing that women are capable of, and have a potential for, participation. To create opportunities would mean providing the necessary resources and facilities where the skills and knowledge learnt can be applied. At the same time there needs to be flexible opportunities where women can learn from their mistakes and can generate new concepts and ideas in social relationships that may assist in changing the structure of the community. As a result of these opportunities, a reservoir of experiences enabling women to become more independent, confident and competent to participate in decision-making and in finding ways of overcoming their problems would be established. One

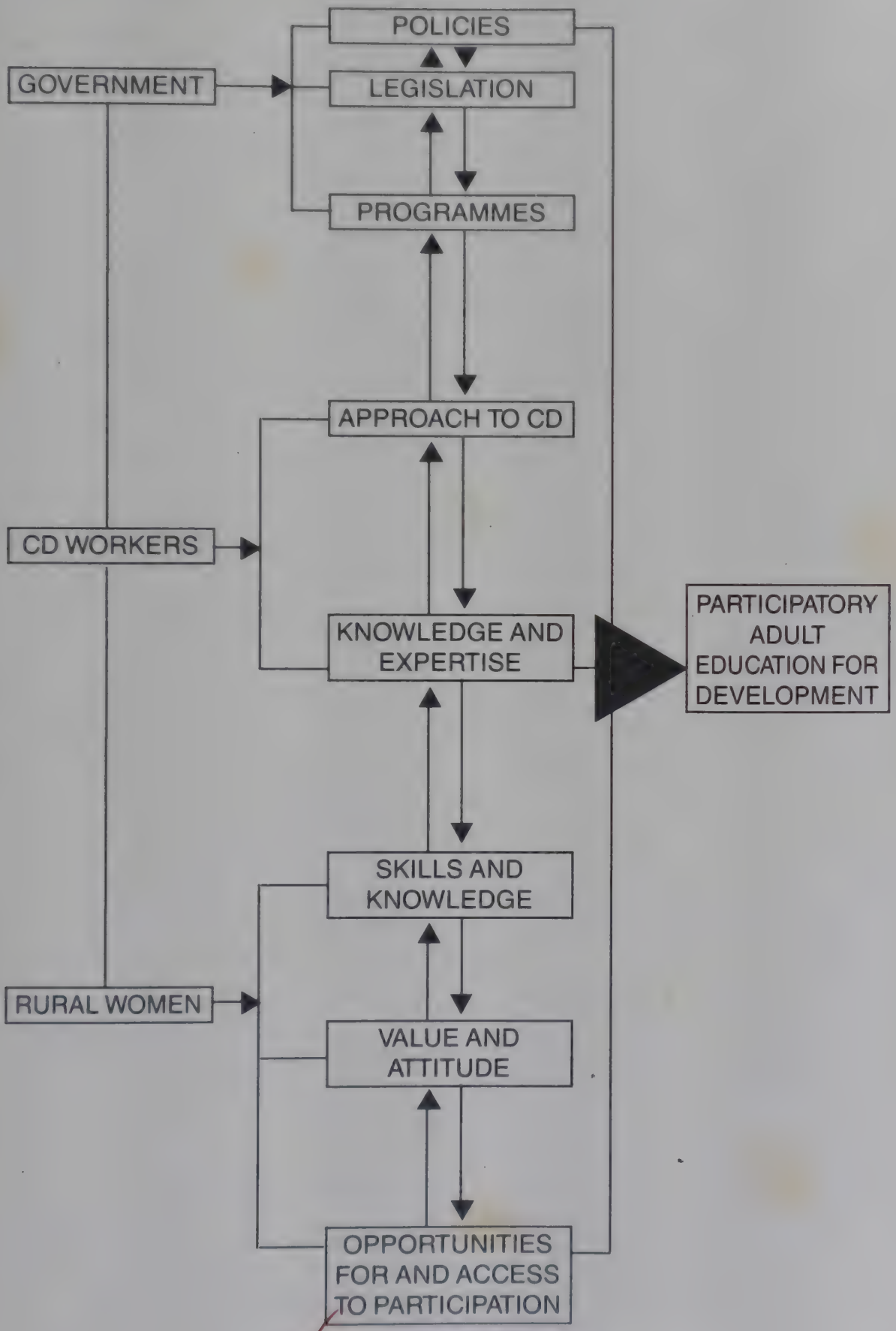
such opportunity given to women is when they try to organize their own annual general meeting. They are able to experience a lot, from the stage of planning to the actual day of the meeting.

Another important aspect of opportunity is the notion of accessibility. It is of great importance that not only opportunities are provided for women to participate but that these opportunities are made accessible. The study has shown that there are various social, traditional, cultural and administrative constraints such as paternal dependence, family commitment, finance and transportation and educational requirements which influence access to opportunities. As such, the formulation of policies needs to consider ways in which these constraints can be minimized.

On the other hand, the study shows that the opportunities currently provided for women to make decisions generally concern matters of little importance. The most important decisions are made at a higher level. A good example of such a decision is when women are only asked to consider what is the best colour for curtains in the community centre, rather than involving them in decisions regarding where the community centres ought to be built. As a result, women's participation and women's programmes are considered marginal and not part and parcel of scheme development efforts. Until and unless women are provided with the opportunities to be involved in important decisions, they will perpetually remain marginal.

Conclusion

Rural women to participate in rural development has to be examined in the light of their need for skills and knowledge, accessibility to



15765
Community Health Library and Information Centre (CHLIC)
CPHE - SOCHARA
Koramangala
Bangalore - 34

opportunities in making important decisions for themselves and the community, and the acquiring of positive values towards popular participation. At the same time there are policies and services provided for women to enhance their participative role in the community.

Sierra Leone is one of the African countries where currently the introduction of the multiparty system is currently being widely debated. J.D. Thompson looks at the relationship to the development of adult education and democracy and, of course, vice versa. He is a lecturer at the Institute of Adult Education and Extra Mural Studies, Fourah Bay College, University of Sierra Leone, and a coordinator for the technical assistance project of the African Association for Literacy and Adult Education.

Jonathan D. Thompson

Multi-party democracy in Sierra Leone: Challenges and opportunities for adult educators

Introduction

The absence of a comprehensive policy for literacy and adult education in Sierra Leone has been the major problem which providers of literacy and adult education have had to surmount. The absence of a policy implies an absence of political will which is

considered to be a »sine qua non« for a well-coordinated adult education programm at the national level.

Criticisms have been levelled against the apparent failure by the government to provide a legal basis for the education of adults. Strenuous efforts have been made to call attention to the absence of a policy for literacy and adult education and to influence the formulation of a policy that would provide a basis for sustained support for literacy and adult education.

The publication of a bill entitled »The Constitution of Sierra Leone, 1991«, has raised the hopes of adult educators. The Bill which is now the subject of a parliamentary debate, contains Fundamental Principles of State Policy which include educational objectives. It is stated that:

»*The Government shall strive to eradicate illiteracy, and to this end, shall direct its educational policy towards achieving*
(a) free adult literacy programmes
(b) free compulsory basic education at primary and junior secondary school levels; and
...
(c) free senior secondary education as and when practicable.«[1]

Implications of adult education for democracy

The success of a multi-party democratic system of government will depend on the people's ability to make informed decisions when exercising their right to elect a government. Freedom to choose is based on the need to understand the meaning of democracy and the issues on which elections will be contested. Adult education will be a useful instrument in shaping the minds of people and enabling them to function adequately in a democracy. Since the Elsinore Conference in 1949, adult educators have been examining

the role of adult education in a civil society. One of the tasks which was identified for adult education is still relevant in Sierra Leone today:

»But now we find ourselves having apparently achieved power and not knowing how to use it. The need which adult education, I would suggest, must today above all things meet is this need to find significance in our work, to find significant and creative possibilities in our leisure time, and to know how our political responsibilities as citizens of our country, as citizens of the world, can be discharged. And so, whereas power was what 50 years ago the adult educators wanted to help the people get, now it is the knowledge of how to ***use*** *power — and the means of preventing the* ***abuse*** *of power by those who control the new methods of mass persuasion.«*[2]

Education for civic responsibility was a major preoccupation of the delegates when they identified the following tasks for adult education:

»Thus it is the task of adult education to provide individuals with the knowledge essential for the performance of their economic, social and political functions and especially to enable them, through participation in the life of their communities, to live a fuller and more harmonious life. Accordingly, the aim of adult education is not so much to provide instruction as to ensure training: it seeks to create an atmosphere of intellectual curiosity, social freedom and tolerance and to stimulate in each person the demand and the capacity to take part in the development of the cultural life of his day.«[3]

Although there was no agreement on a definition of adult education which might apply to all communities and activities, conference delegates agreed on the aims of adult education which in-

cluded the following: »to stimulate a genuine spirit of democracy and a genuine spirit of tolerance«.

In the coming years the desire to tolerate differences of opinion and to have respect for divergent views will be the determining factor for the success of our multi-party democracy. Adult educators will have an important role to play in preparing the people to be tolerant.

The role of SLADEA in the process of political transformation

The Sierra Leone Adult Education Association (SLADEA) has adopted public education as one of its programme activities for the next triennium (1991 - 1993). The objectives of this programme should be vigorously pursued in the context of the new political reality. SLADEA should address social, economic and »political« issues in its bis to **Educate**, **Liberate** and **Empower** the adult. We cannot shy away from the political domain for it is here that the battle to educate and liberate is won or lost. Education and politics — not partisan politics — cannot be separated. Politics has tremendous implications for literacy and adult education. A literate society nurtures democracy.

The relationship between literacy and politics was visible to the delegates who attended the International Symposim for Literacy in 1975. According to the Declaration of Persepolis,

»Literacy work, like education in general, is a political act. It is not neutral, for the act of revealing social reality in order to transform it, or of concealing it in order to preserve it, is political.«[4]

The Elsinore Conference was followed eleven years later by another in Montreal. The climax of that conference was the Montreal Declaration which called on people everywhere to accept

adult education as normal, and governments to treat it as a necessary part of the educational provision of every country.

The new multi-party constitution should testify the intention of the Sierra Leone Government to give literacy and adult education the official recognition they deserve. SLADEA should strive to ensure that literacy and adult education are included in the political agenda and that action is taken to translate policies into practice.

Formulating a policy on literacy and adult education: The role of the Sierra Leone Adult Education Association and other people's development organizations

The Conference on Policy and Strategies for Adult Education in Sierra Leone, organized by the Sierra Leone Adult Education Association (SLADEA) was itself a strategy to influence the formulation of a policy on adult education. Reference can be made to other conferences, seminars, workshops and discussion groups which sought to call attention to the absence of political will, and the need for a policy on adult education[5]. The SLADEA conference lamented the lack of adequate recognition of the essential role of adult education by the Sierra Leone public as a whole, as well as by the government, and the absence of a known policy on adult education as a basis for elaborating strategies and activities[6]. In its recommendations the Conference called on the Government to:

- Provide legal, financial and other appropriate measures to integrate adult education as an important and equal part of the general educational system.

- Make available adequate financial resources for the development of adult education.

- Upgrade the Adult Education Unit of the Ministry of Education, Cultural Affairs and Sports to a Division of Adult Education on equal terms with other divisions and staffed with trained adult education personnel.

SLADEA should ensure that adult educators are mobilized for the purpose of ensuring that political parties include literacy and adult education as important issues in their manifestos, and declare their intention to provide a legal basis for the provision of literacy and adult education.

The issue of a policy for adult education and support, financial and otherwise, for it should be raised and discussed at political party meetings, rallies and electioneering campaigns. This is the finest hour for adult educators to use their knowledge and their **votes** to influence the political agenda. This is an opportunity which SLADEA should not miss.

Conclusion

The purpose of this paper is to stimulate discussion on the role of adult education in the transformation of the political system in Sierra Leone. Adult education is provided in a political context and is influenced by political considerations. The social issues and problems which constitute the raison d'être of adult education and literacy programmes have their origins in political decisions. The multi-party bill will become law and a new constitution will present a challenge to adult educators.

It is hoped that in our meetings, discussion groups and conferences, we shall find time to reflect on our role as adult educators in the context of the unfolding political scenario. SLADEA's leader-

ship in our effort to educate, liberate and empower will be invaluable.

References and Notes

1. Sierra Leone Government, *A Bill Entitled The Constitution of Sierra Leone, 1991*, Government Printing Department, 1991, p. 4f.
   See also, Government of Sierra Leone, *Report of the National Constitutional Review Commission*, Government Printing Department, 1991.
2. James Robbins Kidd, *A Tale of Three Cities: Elsinore - Montreal - Tokyo.* Syracuse University 1974, p. 8f.
3. Ibid.
4. The Declaration of Persepolis, 1975.
5. People's Educational Association of Sierra Leone, *Report of the Fourth Biennial Delegates' Conference*, Freetown, P.E.A., 1984.
   The theme of the Conference was 'Political Will for Adult Education in Sierra Leone: The Rhetoric and the Reality'.
   See also, E.D.A. Turay, *How to Influence Adult Education Policy*, Nairobi, African Association for Literacy and Adult Education (In Press).
6. Sierra Leone Adult Education Association, *Policy and Strategies for Adult Education in Sierra Leone: Report of a Conference*, Freetown, SLADEA, 1987.

RELATIONS BETWEEN SOUTHERN AND NORTHERN NGOs:

POLICY GUIDELINES

Partnership

1. Southern and Northern non-governmental organizations (NGOs) should collaborate together on the basis of equitable and genuine partnerships that grow out of mutual respect and trust; compatible purposes, strategies and values; and a two-way exchange of information, ideas and experience.

2. In many cases, the real partnership should be between the constituency of the Northern NGO and the local communities. In this sense, both the Northern NGO and the Southern NGO are intermediary or support organizations in the development process.

3. Partnership implies an equality of commitment and involvement. In this context, the actual financial contribution should be less significant. It should not be forgotten that the Southern NGOs and community groups invest far more than their Northern counterparts in terms of commitment, time and materials — and risk.

4. Inherent to the principle of partnership is a commitment to institutional development and participation. It is essential that community groups participate actively and fully in all stages of the process: the assessment of needs, the identification of solutions as well as the planning, implementation and evaluation of the programme intervention.

5. Northern NGOs should actively solicit the views and perspectives of their Southern partners in the processes of programme exploration and selection. In the same way, if Southern NGOs work in the North, the input of Northern NGOs into Southern NGO programme exploration and selection should be sought.

6. At present, donors tend to emphasize the need for detailed financial reports covering both organizational and programme budgets. Accurate reporting is clearly essential and there should also be transparency on financial matters from the Northern side. Financial transparency should include the grant conditions of the relevant government donors and the annual audited reports of the Northern NGO.

7. It should never be forgotten that development programmes are interventions in the ongoing lives of the poor. Hence, the programmes themselves are "owned" by the communities involved and the programmes cannot be perceived as being owned either by the donor agency or by the intermediary NGO (from either North or South). In a sense, therefore, the programmes should reflect a spirit of "co-ownership" during the duration of the NGO's intervention.

8. There should also be a principle of multiple accountability, that is to say that the NGO should recognize that it is accountable to its constituency, its donors and to the recipients of its assistance.

9. Northern and Southern NGOs should give priority to ensuring an effective exchange of information. This should cover all areas relating to development, including programme activities as well as the policies and decisions of donors, host governments and multilateral institutions.

Division of labour

10. As a general principle, it should be clearly recognized that the local communities have the primary responsibility and capability for their own development.

11. It should be equally recognized that Southern NGOs, not Northern NGOs, have the major responsibility for development in their own countries and regions.

12. Hence, the main role of Northern NGOs in the South is to be supportive of Southern NGOs and community groups, primarily through moral support, skills transfer and financial assistance to their organizations and programmes.

13. This does not imply that Northern NGOs should cease to have any direct contact with poor communities or with grass-roots organizations, but it does suggest that Northern NGOs should be significantly less operational in the sense of actually implementing programmes and delivering services directly to the poor.

14. In their own countries, Northern NGOs should concentrate much more effort and finance on fund-raising, development education and policy advocacy. This should be carried out in order to build a public awareness of the true nature of development and to advocate fundamental changes which would achieve a more equitable and sustainable world.

15. It is vitally important that fund-raising in the North does not present a paternalistic or demeaning view of the South and, in particular, does not portray people in the South as being helpless or passive. There should be a much greater dialogue between Southern and Northern NGOs concerning fundraising methods used in the North.

16. With this in mind, Northern NGOs should work with their partners much more in their development education activities.

17. As a related, but more general point, Northern NGOs could also recruit Southern staff to a much greater extent both for their headquarters and field offices. A greater use should also be made of Southern consultants by Northern NGOs.

18. Although most Northern NGOs have chosen to specialize in development and humanitarian programmes in the South (or development education and policy advocacy in the North), such NGOs should become more aware of, and possibly involved in, poverty alleviation issues in their own countries and the potential contribution of Southern NGOs to efforts to address these issues in the North.

Field offices

19. In order to carry out their fund-raising, development education and policy advocacy work effectively, Northern NGOs need to be actively involved in the South. Thus, in many cases, field offices are necessary. However, care should be taken to ensure that these field offices are kept relatively small and are supportive of national NGO activities and certainly not in competition with them. Northern NGOs should also consider the possibility of sharing field offices.

20. Before field offices are established, local partners should be consulted and the new relationships, implied by the creation of a field office, should be clearly defined.

21. In general, the numbers of expatriate staff should be kept to the minimum and such staff should receive adequate orientation and training before they arrive in the country.

22. Above all, Northern NGOs should make every effort to ensure that their "life style" is appropriate to the national context and to their partners in that country. Where deeply-held principles related to organizational or individual "life style" appear to conflict with local practice, Northern NGOs will consult with local NGOs on the best manner to handle the situation.

Participatory development

23. Participatory development takes a long time, it is unpredictable, and the long-term impact is difficult to measure. Donor and intermediary NGOs must allow sufficient time, funds and flexibility to enable community groups to carry out their own needs assessment, programme formulation, implementation and evaluation.

24. The "project approach" to development is counterproductive in many, if not all, contexts. Wherever possible, donors should develop long-term relationships with Southern NGOs that are based on common objectives and a commitment to providing flexible funding over several years.

Strategic management

25. The vital importance of strategic management for NGOs both in the North and in the South cannot be overemphasized. It is essential that strategic planning, monitoring and evaluation become inherent, ongoing activities within all NGOs.

26. These principles imply that NGOs should develop the capacity, (and should insist with the donors that they have the right) to determine their own priorities and to change these priorities according to circumstances.

27. Programme evaluation should be an intrinsic part of the programme management cycle. As such, it is an essential management tool that should be used to assess the effectiveness of the programme and the long term impact on the local community. Evaluation must be seen as a learning process rather than a mechanism for ensuring donor control.

Institutional development

28. The creation and strengthening of development institutions at the grass-roots and national level should be one of the major priorities in development today.

29. In order to achieve this, organization development (OD) and management development (MD) services should be specifically geared towards the needs of development NGOs and they should be provided, where possible, by local trainers and consultants with relevant NGO experience.

30. In developing OD/MD services, particular priority should be given to the needs of junior and middle-level development workers in community organizations and intermediary NGOs.

31. OD/MD services should include short- and long- term training courses, consultancy services and self-instruction manuals. These should be appropriate to the cultural and organizational context in which the development programmes are being carried out.

32. It follows from the principles that the major priority in institutional development should be the training of local and sub-regional trainers and consultants.

33. Where there is a need for outside expertise, Southern specialists should be used as much as possible. If Northern experts are required for a particular job, the Southern NGO should have the opportunity to select, recruit, brief and pay that person.

34. Exchanges of board members and staff should be promoted, both at national and international levels.

35. Northern NGOs should develop training programmes for their own staff that focus on facilitation, advising, organization development, cross-cultural training, alternative financing and networking.

Financing

36. Donors should give priority to developing long-term relationships with Southern NGOs. Such partnerships should be based on flexible programme and organizational funding that is guaranteed over several years. Such grants should recognize the right of the NGO to adapt its plans according to changing circumstances.

37. At present, donors tend to focus on project grants. However, unless funds are made available to strengthen the organizations which actually implement those projects, the long-term development impact is likely to be small. Hence, it is essential that adequate funding should be given to cover a reasonable proportion of core budget expenses (salaries, equipment, training, supplies, rent, and so on). It is vitally important that NGOs can pay reasonable salaries to attract qualified, competent and experienced staff.

38. Priority should also be given to simplifying and standardizing grant reporting requirements. At the minimum, donors should be prepared to accept local bookkeeping systems and, in the case of programme funding by several donors, one composite report from the NGO.

39. The provision of organization development (OD) and management development (MD) services requires urgent and substantial funding by NGOs. This should include grants for (a) the training of local trainers and consultants, (b) the development of permanent OD/MD services, and (c) the actual participation of NGOs in the various services.

40. Finally, a significant degree of financial autonomy is vital for all NGOs. Priority should, therefore, be given to the development of operational reserves, access to credit and income-generating projects.

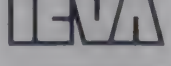
International NGOs

41. Although this paper specifically concerns relations between Northern and Southern NGOs, many of those clauses, which are directed towards Northern NGOs, also apply to international NGOs. International NGOs should ensure that the South is adequately represented at all levels of the organization and hence should be able to influence policy.

Where there are no southern NGOs

42. When Northern or Southern NGOs work in countries where local NGOs are not legally permitted, or have not developed, their orientation should be one of capacity building for the government agencies, informal groups or individuals with which they work. As appropriate and feasible, outside NGOs should facilitate the emergence and institutional growth of local NGOs with their counterparts in the South. Northern NGOs should seek the collaboration of Southern regional NGOs in working in countries where no NGOs exist.

These policy guidelines have been developed by the International Council of Voluntary Agencies.



International Council of Voluntary Agencies

ICVA is an international association of non-governmental, non-profit organizations from over 30 countries, active in the fields of humanitarian assistance and development cooperation. It was established in 1962 to promote the development, growth and improvement of voluntary agencies and their activities throughout the world. Organizations interested in being associated with this NGO process may write to ICVA for further information and an endorsement form for the Policy Guidelines:

ICVA, 13 rue Gautier, 1201 Geneva, Switzerland
Tel.: 732 66 00 - Telex : 22891 icva ch - Fax: 738 99 04

The editorial office of **ADULT EDUCATION AND DEVELOPMENT** has received the following publications:

- **List of Free Material on Family Planning/Maternal and Child Health 1990. An INTRAH Training Information Packet (INTRAH TIP).**
Contact:
Program for International Training in Health (INTRAH), The University of North Carolina at Chapel Hill, School of Medicine, 208 N. Columbia Street, CB=8100, Chapel Hill, North Carolina 27514 USA

- **Two Miijo Publications:**
On »The African Crisis«. People's Popular Participation and the Indigenous NGO in Africa's »Recovery« and Development
by Paul Wangoola and
Towards a New International NGO Cooperative Paradigm. Reflections on the North-South Relationship Between Development Objectives
by Ronald Leger.
Contact:
African Association for Literacy and Adult Education, P.O. Box 50768 Nairobi, Kenya

- **Voices from Africa.** Issue Number 1: Africans Facing the Crisis: The Crucial Role of Women; Women and Afforestation in Kenya; Women, Health and Nutrition in Zaire; Women and Food Security: Hungry for Development.
Published by
UN Non-Governmental Liaison Service (NGLS), Palais des Nations, CH 1211-Geneva 10, Switzerland

A WORLD IN NEED OF LEADERSHIP

This study on tomorrow's United Nations by Brian Urquhart and Erskine Childers has been published by the Dag Hammarskjöld Foundation in Uppsala as an issue of »Development Dialogue« (1990: 1-2) in English, French and Spanish.

Copies of these publications can be obtained from the
Dag Hammerskjöld Foundation, Övre Slottsgatan 2, S-752 20 Uppsala, Sweden

or from the

Ford Foundation, 320 East 43rd Street, New York, NY 10017, USA

REFLECTIONS ON DEVELOPMENT AND NGOS

The Centre of African Studies of the University of Edinburgh has published a substantial amount of material relevant to NGOs in development. We should like to mention a few here:

- **African NGO Decolonisation: A Critical Choice for the 1990s**

by Kingston T. Kajese

- **Governments and NGO's — An Unacknowledged Conspiracy?**

by Achmat Dangor

- **NGOs & Governments: Their Role in Community Self-Empowerment and the Case of HIV and AIDS**

by Steve McGarry

- **NGO-Donor Government Relations: New Challenges, New Potential**

by Guy Mustard

- **Government-NGO Relationship in the Context of Alternative Development Strategies in Kenya**

by Njuguna NG'Ethe, Winnie V. Mitullah and Mutahi Ngunyi

- **Judging Success, Evaluating NGO Approaches to Alleviating Poverty in Developing Countries**

by Roger C. Riddell

- **Increasing Frequency of Disaster Relief in Africa: What has Gone Wrong?**

by Sithembiso Nyoni

- **Disabled People in Development: Challenging Traditional Attitudes**

by Chris Underhill

- **Monitoring Human Rights in Africa: A Contribution to Development?**

by Louise Pirouet

- **NGOs in Southern Africa: Some Heretical Thoughts**

by Jenny Rossiter and Robin Palmer

For further information, please contact:

Mrs. N.P. Brady, Secretary, Centre of African Studies, Adam Ferguson Building, 40 George Square, Edinburgh EH 8 9LL, Scotland

NORTH-SOUTH COLLABORATIVE RESEARCH

The Proceedings of the International Symposium on »Education, Culture and Productive Life in Developing Countries«, The Hague, 9-21 December 1988, have been published as CESO Paperback Number 8.

For details please write to: *CESO Nieuwe Parklaan 9, P.O.Box 90734, 2509 LS The Hague, The Netherlands.*

Usually we look at the non-government sector and its contribution to development, education and social services complementary or compensatory to the efforts of other sectors. We rarely realize the inner needs of the ngo-sector itself — and especially the needs of the people working within. Dr Rajesh Tandon takes this important perspective and we hope that he openes up a dialogue over related issues. He is coordinator of the Society for Participatory Research in Asia, 32, Tughlakabad Institutional Area, New Delhi, 110062 Off. 645-1908, India; and president of the Asian South Pacific Bureau of Adult Education.

Rajesh Tandon

Strengthening voluntary sector

Context

The history of voluntary initiatives and organisations in India is several hundred years old. In the late 19th century voluntary action was associated with social reform movement and subsequently (early 20th century) with the struggle for independence. Young people with desire to contribute to bring about a better quality of life, social justice, economic well-being and political liberation

dedicated themselves and their lives to constructive work and progressive initiatives. After the independence, the government took upon itself the major roles for promoting development in the country. It went about setting up institutions which will provide intellectual, financial and administrative leadership and programmes to a variety of developmental interventions and schemes in the country.

In the early period, in the 50s and early 60s, the dream of nation building brought all kinds of people engaged in Gandhian and other forms of voluntary social action to work with the State and its agencies closely. However, as the realization of the «dream» became increasingly difficult, as the State and its agencies became inefficient, corrupt, and incapable, as the needs and concerns of the poor, the tribals, the women, the children and as the issues of health, education, environment, forestry began to get accentuated, independent voluntary initiatives re-emerged with greater creativity and reliance. After emergency in mid 70s, a new flurry of activities by youngsters inspired by their social commitment to work for the society led to formation of several other voluntary organisations and flowering of several other initiatives.

However, the State in India has become all pervasive and most institutions created to strengthen democratic and independent initiatives have either come under the hegemony of the State on the one hand, or the corporate interests, on the other.

The roots of the «civil society» could not be strengthened by the formation of the nation state 40 years ago and as a result today dramatic changes are taking place in the society, among the people, in their culture, practices and perspectives which are not reflected in the plans and programmes of the State. The link between the civil society and the State occasionally provided by the rise of social movements has not been strengthened. Voluntary initiatives, independent organisations working at the grass-roots, working towards education and organisation of the poor, promoting

innovation and experimentation of a variety of types, providing services on health, education, agriculture, sanitation, water etc. and engaging in alternative research, documentation, analysis and policy advocacy, provide the basis for strengthening the democratic traditions of a pluralistic society. The monolithic requirements of the State, the unquestioned loyality that it demands and its bureaucratic, corrupting influences can only be countered by strengthening the capacities and opportunities for sustained individual and collective voluntary initiatives and institutions outside the framework of the State, representing the creativity and the initiative of the ordinary citizens in the society.

It is in this context that strengthening the sector of independent and voluntary initiatives in the country becomes a critical requirement. Support for individuals and institutions engaged in such innovative, creative, alternative, citizen-based, citizen-controlled initiatives has acquired a significant criticality at this stage. Unless these individuals and institutions are supported and strengthened, it will be difficult to sustain them over a long period of time. The experience has indicated that many such initiatives exist for a decade or less. Their institutional mechanisms and frameworks, their leadership and its continuity, the infrastructural and funding does not allow them to maintain a longevity either beyond the founder or beyond an immediate period. Thus there is a critical question about the sustainability of such initiatives over a period of time in their specific cultural milieu in which they have emerged.

This sustainability requires a capacity to ensure long-term viability of the initiative and the institution, and capacity to ensure its smooth, effective and consistent functioning. Support for such individuals and institutions is also needed in reinforcing the roots in a specific socio-political context such that they could become »social models« for the new generation to be inspired by their work. It is imperative that we create conditions for contemporary initiatives to become »social models« for a future generation of youngsters who

may look up to such individuals and institutions as possible avenues for expression for their own social commitment — and engagement in a fruitful and significant way.

The strenght, vitality, longevity, sustainability and contributions of this sector and its leadership and people is, therefore, of vital importance towards establishing such inspiration of «social models». Only in this way then we will be able to establish the possibility of making such independent voluntary initiatives of individuals and organisations an integral part of the civil society, a requirement for strengthening participatory and grass-roots democracy in our country, as a way of expressing diverse energies, perspectives, and over-coming the monolithic and hegemonic forces of the State. Such viable and sustainable pluralistic initiatives have existed historically in the country and need to be re-strengthened at this critical historical juncture where other forces (nationally and internationally) are making it difficult for their survival and sustainability.

Interventions

It is in this context that the following interventions are being planned. These interventions are seen as necessary to create the conditions and opportunities for the strengthening of the independent voluntary sector in India. Many of these are interlinked but each of them serves a unique and distinctive function.

1. Social Action Foundation

Current sources and procedures for financially supporting voluntary initiatives in India are largely intended to support organisations (whether it is funds available from various government schemes and institutions or through international donor agencies

or through occasional independent Trusts). Almost exclusively, these funds are meant to be channelised through an organisation with a legal and registered entity. Our experience has suggested that a large number of individual activists dedicated to the work of social transformation have already spent 10 - 15 years of their life working in a group of villages or in slums. They have reached the stage in their life that their family requirements, responsibilities and social obligations are making it difficult for them to continue to work in this way without an assured, ongoing, small support to them and their families. Yet they have not personally reached a place that their work demands setting up a formal and legal organisation only to acquire funds to support themselves and their families.

There is a critical need, therefore, for a Foundation which will fund the work of such activities in support of their ongoing engagement for the next 3 - 5 years in a way that they can then strengthen their capacities to continue this work without dropping out due to pressures of family and social obligations.

A second set of individuals who will require such support for two-three years are young graduates coming out of schools and colleges all over the country who may be given a small fellow-ship to persue their social commitment in ways that they would like (either independently or in collaboration with a local organisation, school or citizen group). This intervention will provide an opportunity to these youngsters to get exposure to the real problems the country is facing and to provide them with an experience which can become the basis for articulating their social commitment and perhaps motivate many of them to dedicate their life to work with the independent voluntary sector.

It is proposed that such a Foundation be manage by a board of directors comprising of key people from business, government, educational and voluntary sector in the country. An Endowment

needs to be created for the Foundation, the interest of which should be enough to support two-three hundred activists in a year. And this Endowment could grow gradually to expand the pool of its support. The Trust would be managed by one of the existing voluntary organisations such that the cost of running it do not reduce the amount of its support.

2. Futures School

Many activists, professionals and others engaged in such independent voluntary sector reach a stage in their life when they find that their children are unable to get the kind of education which will strengthen their learning, values and capacities. Working in remote and difficult areas with hardly any educational facilities, working with resources while do not permit expensive bording schools, many such activists go through a period of extreme guilt and anger with themselves when they find that their children are being neglected and unable to receive a stimulating education. Whatever compromises are made, it either leaves children without any significant educational input or they are kept away with their family and other relatives in a nearby city where they go through the motions of going through a formal education.

In those schools the values that they learn, the learning methodology used, the pedagogy, and capacity — building of such children is in many ways in contrast to the very values, perspectives, learning orientations of their parents who have committed themselves to the cause of social transformation. The work of these activists and professionals looks at education as a transforming and liberating activity while the education their children receive is one based on discipline, use of physical force and values of competition, commercialisation, consumerism, prejudices against caste, religion, gender etc.

Over the years, therefore, there has been felt a growing need to create educational institutions which will support the education of children of the activists. It is proposed to start with one such institution which may then get replicated in different parts of the country. The purpose of such institution would be to provide high quality education from grade-I to high school for a substantial number of children of the activists focusing on a set of social values of secularism, democracy, sisterhood, brotherhood, equality, and a pedagogy which is liberating, creative, reflective and which encourages children to take responsibility for their learning and prepares them with capacities, skills, orientations, to become the future generation leaders of this country with a comparison and a commitment for the society. Yet the children would be able to learn a set of skills and capacities which the best trained in expensive bording schools could ever hope to acquire. They will be strong in their academic skills, they will excell in their social capacities and they will evolve a personality which will urge them to provide leadership to social transformation in the future.

It is interesting to know that such Ashram Shalas and residential schools have historically existed in several parts of the country, which have been the learning grounds for several previous and current generation of activists. Perhaps the Futures School may serve a similar purpose.

A residential facility for high quality education for allround development of the personality of children with appropriate and relevant social values is planned. Their parents would contribute a regular monthly fee as far as possible. It is estimated that such a school may initially require a capital investment over a period of next 3-5 years after which it may be able to sustain itself.

3. Rejuvination Centres

We are finding that a large number of activists and those engaged in pursuit of social commitment, leadership of voluntary organisations, citizen groups, social movements and independent initiatives is experiencing a phenomenon called »burn-out«. They are overworked, overstretched, find no time for relaxation, for engagement with their family, and for being themselves in a setting here they are not rushing or thinking or planning some concrete activity in pursuit of their social commitment. In the absence of recreation, family outings, holidays, their own capacities are not being «recharged» and rejuvenated; they are becoming stagnant, stale and tired. Thus a Centre which will provide for such opportunities for recreation, relaxation, rejuvenation is being conceptualised.

Such a Centre would have facilities consistent with the cultural milieu for sports, games, outdoor activities, indoor activities, well-equiped library, and audio-visual centre, opportunities for interaction on an informal basis and a place for families of activists to spend a week or ten days every year. Good clean hygienic facilities, boarding arrangements and nice rooms will be available. It is hoped that the facility should be able to cater to a few hundred such families at any given time to bring together like minded people to relax and rejuvenate themselves. The facility should be inexpensive and the families will be expected to contribute towards their expenses.

One of the long-term possibilities of such a place is to strengthen the informal and personal linkages across activists throughout the country and strengthen the forces of national integration, creating a basis for a larger movement of progressive persons to emerge. Detail plans are being worked out for to estimate an initial capital investment needed.

4. Development Training Institute

Organisations in the voluntary and independent sector in the country are beginning to feel a need for a thorough and intensive orientation and training of the new entrants in the field. It is now our experience that new generation of people coming to work with voluntary independent organisations do not have the necessary theoretical, conceptual and experiential basis to build on once they engage in a full-time assignment. The new generation is not able to get the vide range of critiques of various development models and strategies used by different types of organisations and their consequence. They also lack the capacities for programme planning and elaboration, capacities to work with the communities, capacities to facilitate empowerment of the poor, etc. The formal education system does not provide such learning. And many existing institutions (like IRMA etc.) have failed to secure such a purpose. It is, therefore, proposed that a long duration (9 – 10 months) full-time course linked to field work be organized to bring hundred or so women and men to go through such an intensive pre-service training. Such persons may be sent by voluntary organisations themselves (whom they have recruited in advance but place with the Institute for their training and growth). It is proposed that an independent Institute be set up to provide this kind of development training, with a special emphasis on bringing young women into the fold of independent voluntary sector.

5. Residential Reflection Facilities

The contemporary scenario in the country is making of extremely difficult for finding residential training and infrastructure facilities for those types of activities which acquire intensive reflection and working together. Most existing facilities are either getting increasingly commercialised (with pressures on those institutions to derive incomes from their facilities) or are becoming inaccessible

to secular initiatives (because they are owned by religious institutions Church or other Temple bodies). As a result, these are hardly any residential facilities for critical reflection, analysis, skill-building which can be used by a group of institutions, networks of individuals in a given geographical area.

It is intented to create 8 – 10 such residential facilities over the next 3 – 4 years. These will become places of serious learning and reflection and capacity building for individuals and groups of individuals working in pursuit of their social commitment in the voluntary independent sector. Such facilities will neither be under pressure of commercial consumerism nor dominated by religious teachings but be inspired by values of secularism, democracy, justice and equality and managed with a philosophy and perspective which will create opportunities for learning, reflection, solidarity, togetherness and equiped with capacities, facilities, libraries and support infrastructure which will make such places excellent retreat and reflection centres for a new generation of activists. They will become our «community colleges» and «Folk Schools» for the future generation.

6. Independent Advocacy Centre

There is hardly any institution still vibrant and active independent of the State or corporate influence which takes on issues of public policy and governance critically. Most existing institutions (who could have served this purpose) have either decayed under the hegemony of the State or become commercialised and identified with corporate and other vested interests in the country.

Therefore, there is a need to create an independent Advocacy Centre which will focus its independent research and analysis work on issues of public policy and governance. It will focus its work on issues of strengthening democracy and political culture, on issues

of budgeting priority and allocation, policies and policy-frameworks and ways of articulating the demands and interests of the poor and unrepresented. Its purpose will be to constantly monitor Indian economy, politics and policy to focus its attention on issues of critical national importance in governance and policy making. And it will support the cause of social movements and organized independent initiatives by providing analytical, research-based, information, documentation and reports. It is intended to create a credible independent Centre which will engage in the kind of advocacy that will keep an eye on the policies and practices of the State as well as provide instruments and tools to strengthen the work of those engaged in social change, democracy and equality.

THE ADMINISTRATOR

This is a quarterly journal published by: *Lal Bahdur Shastri National Academy of Administration (Government of India), Mussoorie-248 179, India.* While the Spring/1990 issue concentrates on »Gender-Bias in India«, the Autumn/1990 special issue is on »Village Study«. Both carry several interesting articles.

CAEE COMPLETES TEN YEARS

The Centre for Adult Education and Extension and the Population Education Resource Centre of the University of Kerala has done a remarkable job for the development of adult education in India in the areas of training, research and publications.

For further information, please contact:

Dr. K. Sivadasan Pillai, CAEE, University of Kerala, Trivandrum 695 581, India.

Vision

An **Academician** has a vision
opportunities for gathering information
Thirst for knowledge eager to quench
imagination running wild, easy to strech.

Problems of people he can perceive
solutions to these he can conceive
Strategies of planning he can suggest
monitoring schemes he can theoretically profess.

An **Activist** is a person ready to work
accepting responsibility he does not shirk
Acting on impulse
good at feeling the pulse
There is no time to stop and think
action is needed for problems to sink
Guided by the inner drive
no looking back, only planning to strive.

Workers need to sit back and think
reflect, plan activities to link
Scholars must leave their ivory towers
actualise the magnitude of their powers
Hand in hand, together they can give
make this world a better place to live...

Dr. Mridula Seth, Lady Irwin College, Delhi University, India

LITERACY CORNER

KAEA NEWS

This is the Newsletter of the Kenya Adult Education Association.
We have just received issue number 4, February 1991, which carries several articles on literacy.
For further information, please contact:
The Editor, KAEA News, P.O.Box 56708, Nairobi, Kenya

Partners in Literacy:
a pilot attitudinal study of rural literacy instructors in Tamil Nadu, India
This report of a research project undertaken in 1987-8 indicates some of the ways in which the attitudes held by literacy animators towards themselves, towards the importance of their task, towards the learners in their classes, and towards the agencies who employ them will influence their commitment and effectiveness.

Teaching adults in extension
A general introduction to some of the major differences between teaching adults and teaching children in schools or young students in colleges.

Teaching methods in extension
A basic discussion of some of the different methods used in teaching adults in extension and the choices which face the instructor.

Universities and the outside world
Universities in extension and continuing education: a discussion of the way in which universities and colleges can fulfil their mission to help those who live and work outside their walls.

Copies of this and other publications may be obtained from:
Education for Development, Ulph Cottage, Church Plain, Burnham Market, Kings Lynn, Norfolk, United Kingdom, PE31 8EL

Museums, literacy and literacy work
Museum, the quarterly review published by UNESCO, published in No. 1/ 1990, 165, several articles on the co-operation of museum and literacy as a contribution to ILY. It includes reports from the Republic of Korea, the Federal Republic of Germany, France, the Soviet Union, Nicaragua and Niger.

For contact please write to:
museum, Editor in Chief: Arthur Gillette, UNESCO, 7, place de Fontenoy, F-75700 Paris, France

COMMON RESPONSIBILITY IN THE 1990's

The Stockholm Initiative on Global Security and Governance, April 22, 1991.
Copies of this publication can be obtained by contacting the
Prime Minister's Office, S-103 33 Stockholm. Sweden.

INTERNATIONAL LITERACY YEAR ACTIVITIES IN EUROPEAN COUNTRIES

Kees Hammink has edited a survey based on information collected by the European Bureau of Adult Education in 1990.
The fact sheet is available from:
European Bureau of Adult Education, Nieuweweg 4, P.O.Box 367
3800 AJ Amersfoort, The Netherlands.

A MANUAL FOR WRITERS OF LEARNING MATERIALS

This book was written by Barbara Hutton, employed at the Department of Adult Education and Extra-Mural Studies, University of Cape Town, and published by Buchu Books, P.O.Box 2580, Cape Town 8000, South Africa.

This case study from Ghana looks at literacy and health education for women in a different historical, social and cultural context. Prof. Miranda Greenstreet is employed at the Institute of Adult Education, University of Ghana.

Miranda Greenstreet

Functional literacy and health education for women in Ghana: A case study

The need for health education for women

The health status of Ghanaian women and children like that of their counterparts in other Sub-Saharan African countries is very low. Infant and maternal mortality rates are estimated at 101 / 1000 and between 6 and 10 / 1000 live births respectively. Thus, one out of every four children a women delivers is likely to die before the completion of her reproductive life.

Because it has been recognised that women are important healthcare providers in the community, it is imperative for them to be provided with skills which will enable them to take adequate care of their children, their families as well as themselves.

Making rural women functionally literate means providing them, among other things, with the means whereby they can obtain the necessary information that would enable them to improve their health, adopt new farming methods and techniques and establish cottage industries relevant to their needs thereby increasing their productivity and incomes.

Taboos and nutrition

It should be stated that in Ghana the modern health sector reaches only about 30% of the population, and this is mainly in the urban communities. A large percentage of rural dwellers do not therefore have access to modern health care. They depend on traditional healers and traditional practices and beliefs some of which are detrimental to health especially under the conditions of poverty, ignorance and deprivation that characterises rural communities in general.

Nutritional taboos affect the health of women and children more than men because generally women and children are deprived of foods that are considered to be very nutritious. The essence of these practices is generally linked with some mythical and socio-logical elements to which one must constantly refer in order to understand them. For example in Ghana, pregnant women in some of the ethnic groups are not allowed to eat eggs because it is believed this would make the membrane of the uterus tough and create labour problems for the mother and that the baby when born would grow up to become a thief. One should however view the causes of these taboos that affect the health of women and children as steming from ignorance, poverty, illiteracy and perhaps male chauvinism. It must

therefore be pointed out that these practices, instead of stimulating the development of women and children lead rather to disastrous consequences such as childhood malnutrition, lack of essential elements in the diet of pregnant and breast feeding women, and a decrease in life expectancy. Yet we are all aware of the need for a varied and balanced diet for the development of human beings in general and women and children in particular.

It should be stated that while some traditional health practices are worth preserving and improving through research so as to complement rural health medicine and bring health to all by the year 2000, others by way of the norms, taboos and traditional values can adversely affect the health of women and children in particular and must therefore be discouraged. Some beliefs and practices like nutritional taboos, childhood marriages, early pregnancies, widowhood rites and female circumcision still exist and most of these have adverse effects on women.

Women are the main victims of traditional practices often to the point of permanent physical, psychological and emotional damage even at times death, yet more progress needs to be achieved in the abolition of these practices. The harmful effects of these traditional practices on the health of women and children have rarely been officially surveyed. They have not been fully acknowledged by policy-makers and opinion leaders nor have effective steps to stop them being given adequate attention in health delivery systems.

The result of harmful traditional practices on women has a serious effect on population factors as well as health, to the detriment of development. High rates of consecutive births, coupled with high rates of maternal and child mortality are common patterns in Africa. Low fertility, resulting from poverty and poor health of women also occur, causing unnecessary family tension and divorce. These vulnerable health hazards of women are perpetuated by their physical weakness. Effective education, information

and communication programmes can help bring about a set of positive traditions and new developments in health and nutrition.

Women are an important vehicle for community initiatives for improved health. Their understanding of the causes and treatment of the illness that they have to deal with on a daily basis will influence the quality of care that they provide.

The World Health Organization and integrated health policies

Having recognised the multisectoral character of health, the World Health Organization has been encouraging countries to develop more integrated health policies and programmes. In conformity with the 39th World Health Assembly Resolution calling on Governments to improve the health status of vulnerable groups through appropriate intersectoral interventions, and to promote the use of the health status within the population and its changes over time among disadvantaged groups as an indicator for assessing the quality of development, and its impact on the environment, a project is therefore being carried out in Ghana.

One of the immediate objectives of the programme is to raise the functional literacy rate and health knowledge of women in the Hodzo and Akplanbanya clusters of villages in Ghana by 50%.

This article focuses its attention primarily on the Hodzo cluster of villages in the Ho District of the Volta Region of Ghana.

The Hodzo project

Ho is 103 miles from Accra the capital of Ghana, and Hodzo is 12 miles from Ho. The Hodzo project covers eighteen villages and is designed for a period of three years, 1988 – 1990.

Women identified by the various groups are being trained to monitor the project activities. The project seeks to address some of the major problems faced by women in the area with the objective of improving their life style and health behaviour. These include child care, immunization, improved agricultural methods and adult education generally. The project is being carried out in four phases:

1. Intersectoral assessment
   a. to establish the populaton profile, general socio-economic information, health policy and health status;
   b. identification of vulnerable groups, health problems, risk behaviours and health practices;
2. Preparation of detailed action plans for each year of the project period;
3. Intersectoral intervention with a systematic built-in mechanism for monitoring and evaluation;
4. Dissemination of project results to policy and decision makers.

The project, through intersectoral action programmes of functional literacy and health education for women, aims at improving the health status of vulnerable groups, particularly women and children, by imparting better understanding of the major causes and treatment of key health problems in the community and improving in a positive way the health practices, attitudes and behaviour of women. Through these programmes, women will be empowered to take care of their own health as well as that of their children and other members of their households. The project will be an important entry point for other intersectoral interventions in the community. The results of the project activities will also provide the basis for policy adjustment with the health status of vulnerable groups being considered an important indicator of national development.

It is planned to organise regular workshops to train trainers and facilitators for the functional health literacy programme as well as other health workers for example traditional birth attendants.

The Traditional Birth Attendants (TBA) perform crucial medical and social functions in the community. It is estimated by WHO statistics that 80% of the deliveries in Sub Saharan Africa are performed by Traditional Birth Attendants. They are the main source of midwifery attention in the rural and outlying areas in Ghana where 70% of the population live. To train them to educate their numerous female clients on the harmful and dangerous traditional health practices and on how to stop such practices will go a long way towards eliminating negative traditional practices associated with maternal and child health practices.

Integrated nature of the project

All the departments which are involved in this programme should be given a new orientation so that they can appreciate the intersectoral nature of the programme. In a vertically structured administrative set-up where every department will have to show results independently, in order to attract funds for the following year's work, a restructuring with the relevant orientation should be seriously considered. It is necessary for everyone to realize that rivalries will not work. In this particular programme, if there is competition, it should be competition as to which of the departments co-operates better with the other departments. The need for a project co-ordinator with the proper authority and orientation also needs to be emphasised. It is hoped that there will be co-operation from all those involved in the project implementation so as to achieve the desired results.

Education of women in Ghana

Education both formal and non-formal is very important for all sections of the population, but more so for women, because the percentage of girls receiving formal basic education is lower than for boys.

Inspite of growing pressure to improve the socio-economic status and opportunities of women, which in recent years has led to a more equitable distribution of educational and training resources to females, the view is still held by many including women that priority should continue to be given to boys. This can be explained by reference to traditions, customs, prejudices and the prevailing image of women in Ghanaian society as one in which a woman fulfils herself most completely as a wife and mother. This is buttressed by the existence of a motherhood complex. A woman strives to become married as soon as practicable. When a girl goes to university she is more likely to remain single longer than the non-university female. While marriage is no barrier to a man continuing his education through university, it often constitutes an unsurmountable obstacle for a woman in the furtherance of her education.

As females acquire more formal schooling, the tendency is for their fertility to be reduced. Females who stay at school for longer periods tend to marry later and are more likely to make mature and responsible decisions about childbearing. A few years of schooling for a mother gives her the confidence and capacity for self-care and the care of her children as well as her household in addition to the capacity to use health services and to apply any health information in a positive way. However rudimentary the capacity, it has been found to have far-reaching implications for health behaviour. In many cases, it consists of traditional practices which have a great influence on the way of life especially on the moral values of a people. They can develop a validity in people's mind that resists change. Also since women play a greater role than men in the delivery of health care, programmes could be mounted for them through various agencies, governmental and non-governmental, so as to change their ideas with respect to various health practices considered by this article. As mothers, grandmothers, wives, daughters and neighbours, it is women who are the principal providers of informal health care in families and communities.

The provision of functional literacy skills for women will enable them to read and discover the information they require. In other words, they will be

motivated to seek information relevant to their needs and therefore place less value on traditional practices.

Workshop for literacy facilitators

The first workshop was organized for the Hodze cluster of villages from 7 - 11 March 1989 at Ho in the Volta Region of Ghana for 26 participants, seven of whom were female. They included teachers, community health nurses, clinic attendants and local teachers in the community.

Existing rural infrastructure, such as schools and church buildings are being used as literacy centres. The subjects taught included:

1. The psychology of the illiterate adult;
2. Functional literacy teaching techniques; The Freireian approach;
3. Women, literacy and development;
4. Organization of adult literacy classes;
5. Use of audio visual aids in functional literacy teaching;
6. Community singing.

On the fourth day of the course, participants were divided into three teams and travelled to three of the eighteen villages involved in the project. These were Hodzoga, Hodzo-Alavanyo and Hodzo Achiase. They were accompanied by three Resource Persons and they spent three hours of the morning practising how to compile Word Registers for their classes. Of the eighteen villages, three could not recruit any facilitators for training. This is a serious handicap for the three villages, for it means that the project has not yet started in these villages.

In some cases, the level of education of some of those recruited was rather low, and therefore the impact that they may make in their villages might tend to be limited.

Then there is the general question of whether some incentives should be given to the facilitators if not in cash, then in kind. As voluntary instructors, cash payment is generally not recommended. An award of some sort which must be an item they will want to use, should be considered. The badges and certificates which have been awarded for some years now, are no longer attractive. There is need for a way to be found to sustain the interest of the facilitators. This is crucial for the success of the project.

Also if the right level of educated people are recruited then the training could include the production of simple reading materials. The facilitator should be taught how to collect themes which would be used in developing the reading material from the chart to higher levels. This is a technical area requiring a certain level of expertise. Thus the facilitator cannot do it all by himself; all he needs to know, is where to look for guidance and assistance.

Immediate outcome of the workshop

Two weeks after the literacy facilitators training course, the Principal Organiser, Institute of Adult Education, Ho, visited three villages involved in the project, Hodzoga, Hodzo-Ve and Hodgo Achiase to find out the immediate impact of the course on those who participated in it, that is the trained facilitators.

Two women in particular admitted that the training course had developed in them »a new feeling of enthusiasm about development in the villages«. They are now able »to speak courageously at community meetings« and to contribute actively towards the enforcement of environmental hygiene and good behaviour among children.

This situation has become possible because of a new concept of self by which they are themselves the »teachers« of their fellow women who should lead exemplary lives.

Using the community singing technique, the newly trained facilitators have been organising route marches through the villages in order to draw the public's attention to the project and more specifically to motivate the womenfolk to come to register for the literacy classes. This has resulted in the formation of classes at Hodzoga, Hodzo-Ve and Hodzo Achiase. Hodzoga tops the list with thirty six women who registered to form the class.

The people of Hodzoga have moved a step forward. Using the generative theme »dowuame« (hunger) and its implications, they have discovered an immediate need for a public place of convenience. This new awareness has led to the organization of communal labour to construct an improved pit latrine in the village. Work is in progress.

Problems

The project was slow in taking off. It did not start until April 1988 instead of January 1988 and lack of adequate finance has been one of the biggest problems facing the project. Although project funding will cover the non-formal education components of functional literacy and health education, a broader and more integrated approach has been adopted to give meaning to the non-formal education programmes. Yet, because of their dire poverty, the women find it difficult to make sufficient contribution towards the purchase of inputs for village improvement. One set of weighing scales owned by the Health Ministry at Ho is being used by each of the villages in turn on a loan basis. The lack of toilet facilities means that the people practise what can be described as the free range toilet system which constitutes a health hazard. The construction of KVIP toilets (vented indirect pit latrine) are therefore being encouraged, but these can be expensive since a certain amount of cement, roofing sheets etc. are needed for the construction.

Thirdly, it is to be noted that some of the roads leading to the villages are unmotorable and therefore the project co-ordinator and others including

nurses and agricultural extension officers have to walk miles to reach some villages. In one case, it is one and a half hours and in another, fifty minutes. The construction of health posts at vantage positions are therefore necessary to enable sick or pregnant women to receive medical care when necessary rather than walking several miles to Ho.

The extraordinarily heavy rains this year have hampered the efforts of the women. A large proportion of their maize and cassava farms were flooded and ruined.

The literacy facilitators have already started complaining about lack of incentives for the voluntary work they have been doing. Most of them would like to be provided with bicycles for the efficient discharge of their duties.

There is no doubt that a project involving the participation of several organizations is bound to encounter difficulties in its implementation because of bureaucratic red-tapeism. Also, some of the committee members expect monetary incentives for participation, for which the project has not made any allowance.

Conclusion

In Ghana, the promotion of good health has been chiefly the responsibility of the Ministry of Health. This means that health programmes have generally been in the hands of health professionals to the exclusion of other department, ministries and agencies. But it is to be noted that the promotion of primary health care for all as well as family life education requires more innovative approaches and the involvement of many more agencies both governmental and non-governmental.

The World Health Organization is to be commended not only for recognizing the multisectoral character of health but for promoting health through

female functional literacy and intersectoral action in developing countries. It is hoped that this new approach to health delivery in Ghana will help improve the health and well-being of the people in the Hodzo and Akplabanya cluster of villages.

ADULT EDUCATION CONFERENCES

- We just received an invitation to participate in the 1991 **World Confererence on Comparative Adult Education**. The plans indicate that it will take place at the University of Ibadan, Ibadan, Nigeria, from 7th to 11th October 1991.

Contact:
Chairman, International Standing Committèe, J.T. Okedara, Department of Adult Education, University of Ibadan, Ibadan, Nigeria

- We have just received a **Progress Report on the International Community Education Association Sixth World Conference**, which will take place at Port of Spain, Trinidad and Tobago from 29 July to 2 August, 1991.

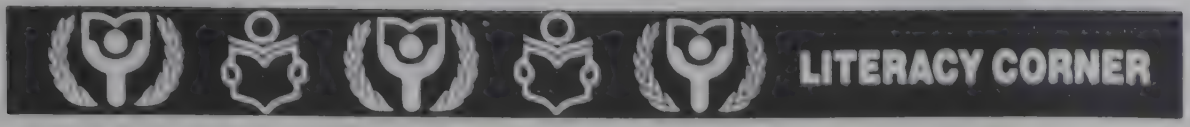
Contact:
ICEA International Office, Lyng Hall, Blackberry Lane, Coventry CV2 3JS, United Kingdom.

- The All-Africa Students Union has just sent us the final declaration and some working documents of the **West African Students Seminar on Literacy** held in Accra, Ghana from 2 to 4 November, 1990.

Contact:
AASU, P.O.Box M. 274, Accra, Ghana

- **Literacy in Development. People, Language, Power** was a seminar which took place at the Commonwealth Institute, 6 – 7 April, 1990. The report, edited by Brian Street, has just been published by Education for Development in association with the Commonwealth Institute.

Contact:
Education for Development, Ulph Cottage, Church Plain, Burnham Market, Kings Lynn, Norfolk PE 31 8EL, Great Britain.



This is a case study from the Ivory Coast. It looks at the relationship of literacy and adult education. Kalilou Tera is research officer at the Institute of Applied Linguistics of the National University of the Ivory Coast. P.O.Box 887 Abidjan 08, Ivory Coast.

Kalilou Tera

Adult education based on literacy — an action orientated research carried out with the National University of Cote d'Ivoire

1. Introduction

The National University of Cote d'Ivoire is not only a training institution; it also undertakes applied research activities that make it play an increasingly important role in the field of research into new alternative development strategies and their implementation.

Thus, for a little more than a decade the Institut de Linguistique Appliquée (ILA) whose mission is to undertake research work into Ivory Coast languages in order to make them fit for use as modern teaching media, has been involved in action geared research activities in the field of adult education and literacy. It has finally formulated a methodology which is both pragmatic and efficient, and adapted to the Ivory Coast situation.

2. The adult education alternative

Despite the appreciable efforts made by Cote d'Ivoire in this field, the education system is going through an acute crisis. The rate of school attendance which stands at 75% for the last decade is either stationary or declining because of the high rate of the population growth and reduced economic means. In fact, that rate does not reflect the reality, given the great number of school drop outs. Furthermore, that rate does not reflect the realities in terms of space and social strata. As a result, the unforgotten and the drop outs make the Ivory Coast education a truly inefficient machine which, at this end of the 20th Century where development depends strictly on one's level of qualification, leaves millions of Ivory Coast people illiterate and with no training whatsoever. Most of these people are peasants, who after all constitute the backbone of the country's development. They include the youth of the poor urban areas who, instead of providing the nascent industry with the qualified manpower required represent a sure and inexhaustible source of thieves and delinquents. They also include immigrants from within the country as well as from outside, who control a flourishing but ineffecient informal sector that is hard to organise because of lack of proper management and training for the people involved. Lastly, it includes the majority of women, foundation of the family units and the indispensable agents of the desired social changes.

In view of the ever growing technical requirements of the society, and given the more and more limited means, it is absolutely necessary to pro-

pose an alternative that takes into account the needs which are not covered by the formal education. The alternative is adult education which our ILA's action orientated research presents under the firm of Literacy Ḃased Integrated Training.

3. Research process

Inspite of the success achieved in the field of adult functional literacy in neighbouring countries (especially in Mali and Burkina Faso), and particularly the spectacular progress made in formal education during its economic boom, Cote d'Ivoire did not pay much attention to the illiterates. For a long time, only religious institutions, which wanted their followers to be able to read the Bible, were involved in literacy activities. It is in 1975 that CIDT (Compagnie Ivoirienne des Textiles), following their counterpart's success in Mali (Compagnie Malienne Textile) undertook, with the assistance of ILA, some functional literacy programme to provide the cotton farmers in the North (Nielle, Krohogo District) with some skills required in order to improve their productivity.

That experience did not succeed; because the literacy language used, French, was unknown to the target groups.

In 1982, ILA set up its own experimental functional literacy centre in Adioukrou language at Mapoyen, Dakar Sub-Prefecture. In 1984, the programme got stuck because of the participants' lack of motivation.

The approach had to be reviewed. The motivation, practical aspects and efficiency of a literacy programme conceived as an instrument of training for precise development tasks became the centre of reflexion for the ILA research team. In 1984 – 1985, the market-garden peasants of SODEFEL in Marabiassa were thus trained in book-keeping, using the Baoule and Dioula languages as media of instruction, in three sessions of two weeks.

From 1985 to 1988, ILA implemented a similar programme within the M'bengue Health Development (Korhogo District) in collaboration with a Canadian NGO, CECI (Centre d'Etude et de Cooperation Internationale).

4. Methodology of adult education based on literacy (EAFA)

Adult education based on literacy, known here as EAFA is certainly a type of functional literacy, since it means a reading-writing and numeracy learning process, the aim of which is to provide learners involved in production with the necessary skills to increase their productivity. Its peculiarity is that it is geared towards community development with training as one of the means for such a development, and literacy as the privileged instrument of the said training.

4.1 The EAFA process starts by the diagnosis of the constraints and difficulties which, in a given community, hinder the populations' development. For instance, the M'bengue producers of soumba (a local spice) and karite butter, had two constraints: for some, a new technology, the karite pressing-machine, and for others the management of the soumbara and karite butter management within women cooperatives. Furthermore, childrens' diseases (malnutrition, unhealthy conditions) as well as the heavy load of household work constituted serious constraints to women who wanted to become involved in the development process and undertake substantial income generating activities.

4.2 Once the problems have been identified, we look for **solutions**.

In the case of M'bengue women, the solutions were financial, organisational and educational. Funds were required for the purchase of karite

pressing-machines and cereals mills in order to reduce household tasks, as well as hand-carts for transport. Only the community as a whole could afford those items. And that implied that women had to be organised into cooperative groups, including the integration of new technologies and initiation into management of equipment and products.

4.3 The next stages are the following:

- The **definition of development tasks** to be performed.
- The **determination of skills** required to accomplish those tasks.
- **The formulation of modules** which, once taught, lead to the acquisition of those skills.

For the soumbara traders' financial management, a relevant accounts system is formulated, and then learning modules for figures, numbers, the four operations are elaborated. Within this framework, numeracy as well as reading-writing skills are considered as indispensable tools for the accomplishment of the defined tasks. They are both motivating and practical.

5. EAFA phases

The EAFA approach comprises three phases which require different tools.

5.1 The Pre-Literacy Phase makes use of signal systems which include simple forms (circles, triangles, quadrilaterals, funny figures, etc.) orderly presented, in order to make the learners become familiar with the logical sequences between various elements, on the one hand, and get them use their hands through the reproduction of figures, while at one and the same time enabling them, already at that level, to be operational in a given field

From the illustration to the graph: Pre-literacy lesson

1. a punner
a gourd
a calabash

2.

3. a stand punner
 a lying punner
right leaning punner
left leaning punner

4. a sitting calabash
un upside down calabash
an open (left) calabash
an open (right) calabash

5. = gourd
= standing punner
= upside down calabash on a left leaning punner, on a lying punner
= right open calabash on a right open calabash
= right leaning punner, lying punner, standing punner

etc.

6 = right open calabash, losed by standing punner
= big standing punner, then left open calabash
= right open calabash

etc

It is an important motivation tool. For instance, a posology or illustrated accounts forms facilitate the nivaquinization or the management of the soumbara trade.

5.2 The Literacy Phase per se starts with numeracy, which is more motivating because of its immediate and daily usefulness, and it is followed by the reading-writing stage.

5.3 The Final Phase is a continuing process of consolidation of the acquired knowledge, including specific technical training, under post-literacy programmes.

6. Literacy language

The literacy language is always the language that is used by the target community in its daily communication. We thus mostly use the mother languages in the linguistical homogenous rural areas, and French in the urban areas, which are rather heterogeneous and more often Francophone.

The teaching material is more often constituted of forms which are prepared at the local level, because each element is based on the definite training needs of the learners. The linguistic medium used is therefore strictly the local dialect. That does not stop us from producing readers and other documents in the most spoken languages as support materials (there exist readers in about twenty Ivory Coast languages).

It should be noted however that the more the reader conforms to the local linguistic realities, the more the literacy process is speeded up and efficient. Furthermore, once he can read and write in his local dialect, the adult can have easier access to documents written in more or less similar dialects.

15276
Health Library and Information
CPHE - SOCHARA
Koramangala
Bangalore

7. Conception of literacy material

At this stage, it is necessary to recall that our approach starts with the acquisition of psychological and physical abilities through message carrying illustrations, as a preliteracy stage, followed by numeracy and then by the reading-writing process. Finally, the consolidation and deepening of the achievements constitute the stage of continuing education called post-literacy.

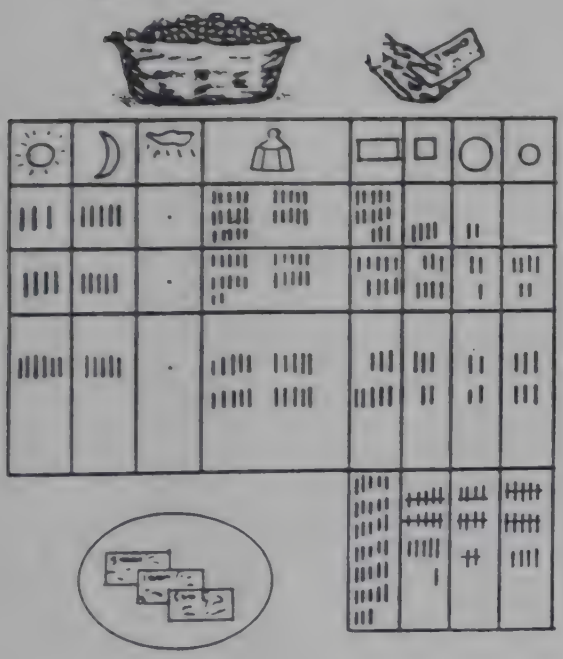
7.1 The numeracy learning manual

During the pre-literacy phase, in case they have some arithmetic exercises to do, the learners use small dots. Those dots are set in columns representing, from the right to the left sides, units, tens, hundreds, thousands, etc. From that level, the initiation to numeracy operations is done by always transferring one dot to the immediate left column if in the right one the numbers of dots exceeds 8. For the stage of utilisation of figures, we use the numeracy manual 4 + 5 = 9 (prepared by ILA). We start by some pre-writing sessions. It is a matter of drawing dots representing punners, in different positions (standing punner = vertical; lying punner = horizontal; leaning right or left punners, rounds representing gourds and semi-rounds representing calabashes in various positions (calabash in a sitting position, calabash in upside down position, calabash leaning right or left). These figures are integrated into the composition of each number. Thus 1 is composed of one standing punner, 2 by a calabash in an upside down position on a right leaning punner, all of them placed on a lying punner, and so forth. The numeracy book is structured in a way that from the recognition and reproduction of basic numbers one passes to complete numbers, followed by the initiation to the four operations techniques on the basis of pre-literacy forms. After that comes the stage of the electronic calculator. The session goes on and includes what is called technical training (training of weighers, chemists, stocks managers etc.). This phase comprises one week intensive courses which are held as many times as necessary.

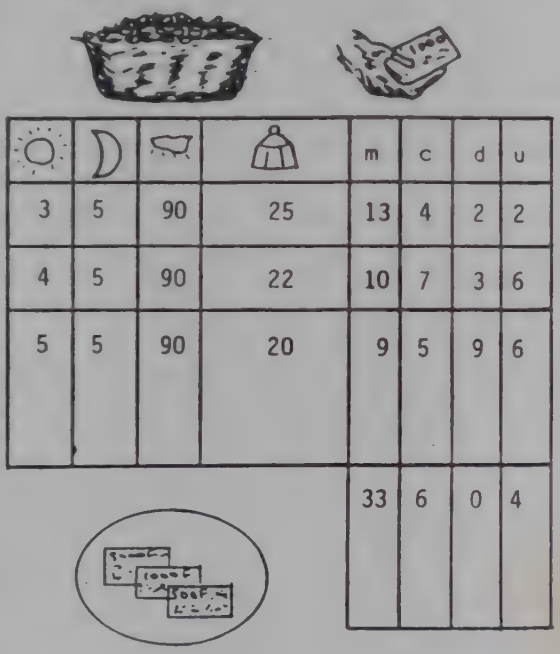
From illustrated forms to the accounting form: Preliteracy material

Selling price of the quality butter

EI



EII



m	c	d	u
13	4	2	2
10	7	3	6
9	5	9	6
33	6	0	4

REFERENCE

5000 thousands of 5F units

500 hundreds of 5F units

(50) tenths of 5F units

(5) units of 5F

date

month

year

selling price of the quality butter

weight

wagatl = date
gbiliya = weight
sɔngɔ = price
turu = quality butter
a bɛɛ lajenin = total

EIII turu feeresɔngɔ

wagatl			gbiliya	sɔngɔ			
3	5	90	25 kg	13	4	2	2
4	5	90	22 kg	10	7	3	6
5	5	90	20 kg	9	5	9	6
a bɛɛ lajenin				33	6	0	4

7.2 The conception of the reading manual

At EAFA, we use forms more often than a pre-established spelling-book. The objectives of the forms' content is to teach the reading of words and phrases that might replace the small illustrations of the pre-literacy phase. For instance, in case of the training of GVC accountants, who must know to write the names of the agricultural inputs that they purchase, as well as the names of the cooperators, the immediate objectives of the session will be to teach them to read those words. Those various words are therefore first recorded and then compiled according to their complexity and the possibility of using them as key words for sounds categorized in order of graphic and occurrence simplicity in the language.

From this stage, lessons are organized according to the GUDSCHINSKY method, which is an eclectic method comprising 8 stages, as indicated below:

a) Presentation and analysis of the key word in order to identify and isolate the learned letter.

b) Synthesis of syllables which consists of constructing syllables from the element identified in point (a) above.

c) Comparative exercise where the new element appears in the same position in a number of syllables.

d) Communication exercise where the new element is opposed, within the same context, to other elements which have already been taught.

e) In case of need, a distinction of intonation exercise.

f) An exercise in the construction of syllabic words based on the syllables which have already been learnt.

g) Introduction of one or more key words appearing in the text (point h), even if their elements have not been learnt.

h) An exercise text in normal reading.

The overall composition of the manual is based on the most frequent sounds, as well as, respectively on the simplest, rarest and most complex graphs.

At the end of the process, the learner must be able to read accurately all the important words which he can see written in the activity exercise governing the literacy session. The continuing technical training will contribute to the consolidation of his knowledge, and strengthen his reading ability.

7.3 The writing learning process

As already indicated, the pre-literacy phase, the learner will have at this stage acquired some writing ability; because he will have learnt to draw some message carrying figures. Furthermore, through the stage of numeracy, he has also learnt three signs, i.e. the dot, the round and the semi-round which enabled him to write the 10 basic numbers of the numeracy system. At this stage, it is easier for him to learn how to write. The acquisition of each letter in terms of reading is followed by its reproductions, all based on the three basic signs of the pre-writing stage. Thus, a small »a« is represented by a calabash, open on the right side, losed by a small standing punner; a small »b« by a big standing punner, with at its right side, and below it, a small calabash that it loses, and so forth. Once the number of letters required are enough to write a word, the learned must then reproduce it.

At the end of the literacy session, the learners must be able to write all the words inherent to the exercise at a given activity, particularly the one upon which the session was based. According to our experience, this objective is more than achieved by the neo-literates, once they implement their newly acquired aptitudes, and in fact, the number of words and simple phrases that they can then write is unlimited. The technical training sessions will strengthen and enrich the acquired knowledge.

7.4 The post-literacy document

In view of the fact that post-literacy programmes are organised in the form of special sessions based on practical and current needs, they require technical forms and promotion manuals, based on the given specific subject. For instance, when diarrhoea has been identified as the main cause of infant mortality in a given village, we prepare, in collaboration with the neo-literates, a document on diarrhoea, its epidemiology in the village, its causes and consequences, its characteristics, its prevention and control.

As part of the treatment package, we prepare an oral rehydration form. Those documents will serve as reading exercises for the learners and as guides for the community health agents, and even for the whole village population.

8. Results and perspectives

The results obtained from this experimentation facilitated the training of at least two men leaders in each of the twenty villages covered by the experimentation: GVC Leaders, Secretaries of Management Task Forces (GRG), Community Health Officers, as well as about twenty weighers involved in cotton marketing.

After the literacy sessions (numeracy, syllables) and technical training, forty to fifty peasants could read and write enough to accomplish efficiently the development tasks that were assigned to them, and assume indispensable responsibilities for the community.

For women, it was not possible to go further than the numeracy stage with about thirty cooperators, but half of them accomplished the development tasks for which they had been prepared, even with such rudimentary instruments as illustrated forms.

Such results proplde good perspectives for adult education and they call, during this literacy decade proclaimed by the UNESCO International Conference held in Bangkok in 1989, for the strengthening of basic education of people who are not taken care of by the system.

In Cote d'Ivoire, ILA services are already being requested, mainly by NGOs, to expand the M'bengue experience. That is what is now being done at Bonoua where, in collaboration with CECI, a training project of women market-gardeners is being implemented. We hope that this project can be generalised, because it could get the country out of the impasse of the present inadequate education system, which generates unemployment instead of producers. Nevertheless, for that objective to be realised, certain important policies must be made, on the one hand, and adequate structures should be established and supported by the necessary resources. In the meantime, EAFA must place emphasis on micro development projects where it can best play its role.

Bibliography

Theoretical works

Gudschinsky, Sarah, Handbook of literacy, revised edition, Nozman, SIL University of Oklahoma, 1957

Gudschinsky, Sarah, A manual of literacy for preliterate peoples, SIL, Ukarumpa, Papua-New Guinea, 1975

Gudschinsky, Sarah, A manual of literacy for preliterate peoples, SIL, Ukarumpa, Papua-New Guinea, 1975
Tera, Kalilou, Le pré-alphabétisation dans l'éducation des adultes fondée sur l'alphabétisation, à paraître, CIRL, ILA
Willets, Karen, Elaboration des syllabaires en langues maternelles: approche théorique, ILA, Abidjan, 1983

Reports

Amon-Tanoh, Yvette et M'Balla, Jeanne, Rapport d'évaluation de l'expérience pilote d'àlphabétisation fonctionnelle de Mopoyem, ILA éd., Abidjan, 1989
Douadio N'Guessan J. et Tera, K., Rapport d'évaluation de la formation comptable et de l'alphabétisation des paysans maraîchers de Marabadiassa, SODEFEL, ILA éd. Abidjan, 1983
Camara F., Kouadio N'Guessan J., Tera K., Propositions pour une généralisation de la formation comptable des paysans maraîchers de la SODEFEL, ILA-SODEFEL éd., Abidjan, 1984
Lamu, E., Rapports d'évaluation du vole alphabétisation au sein du PSD. M'Bengue, M'Bengué Côte d'Ivoire, 1986

PEOPLE, THE SUBJECTS OF DEVELOPMENT

This report deals with the exploration of **Yayasan Indonesia Sejahrta**. It provides information on its orientation and activities.

For contact please write to:

Secretariate, Jalan Kramat Kwitang IB/35, Jakarta Pusat 10420, Indonesia

DIPLOMA OF LITERACY IN DEVELOPMENT

A new course planned to commence in September 1991 is currently being advertised with the following aims: »The course offers the opportunity to gain knowledge, skills and understanding relevant to the successful conduct of literacy programmes:

- **knowledge** relating to literacy as a means of cultural communication and political/social power, to development as planned processes of change, and to education and training as planned learning
- **skills** in the planning and implementation of literacy programmes within a context of development, including appropriate training and management skills
- **understanding** of the global implications and the local significance of literacy

Duration: The course will be full-time, of nine months' duration starting at the beginning of the Autumn Term in the year of entry.«

For application forms, please apply to:

Head of Department, Education Studies and Management, University of Reading, Bulmershe Court, Earley, Reading RG6 1HY, England

The International Literacy Year 1990 is over. Expectations during preparation were high. People have started to look at the results from different angles. Dr. Brian V. Street is a staff member of the School of Social Sciences of the University of Sussex, Brighton.

Brian V. Street

International Literacy Year: Rhetoric and reality

1990 was International Literacy Year. According to the Task Force set up to co-ordinate activities around the world, the main objective was to create public awareness and »develop an atmosphere of positive attitudes towards the problem of illiteracy as a cultural problem and the need to tackle and combat it«. Worthy sentiments but do they reveal serious flaws in the way that literacy is treated in public discussion? Do problems in the construction of literacy and »illiteracy« themselves lie at the root of many of the »problems« ILY is supposed to address? In their coverage of literacy issues, whether in the Third World or in the UK, both politicians and the

press have a few simple stories to tell that deflect attention from the complexity and real political difficulties these issues raise. Attention is frequently restricted to scare stories on the numbers of »illiterates« both in the Third World and within »advanced« societies; patronising assumptions about what it means to have difficulties with reading and writing in contemporary society; and the raising of false hopes about what the acquisition of literacy means for job prospects, social mobility and personal achievement.

Campaigners as well as Agencies and governments still make great play of figures that show, say »25% of the UK to be 'illiterate'«, or 25 million people in the US; a reflex in assessing the degree of »development« in Third World countries remains their literacy »rate«; and UN statements highlight the increasing absolute numbers of »illiterates« in the world, and call meaninglessly for the »eradication of illiteracy by the year 2000«. The figures are, of course, counters in a political game over resources: if campaigners can inflate the figures then the public will be shocked and funds will be forthcoming from embarassed governments, or Aid Agencies can be persuaded to resource a literacy campaign.

The reality is more complex, harder to face politically and requires more qualitative rather than quantitative analysis. Recent studies have shown, for instance, that when it comes to job acquisition the level of literacy is less important than issues of class, gender and ethnicity: lack of literacy is more likely to be a symptom of poverty and deprivation than a cause. Whilst some individuals find that attendance of literacy programmes does lead to jobs they would not have got otherwise, the number of jobs in a country does not necessarily increase with literacy rates, so in many cases other people are simply being pushed out — those with literacy difficulties may be leap-frogging each other for scarce jobs. Governments have a tendency to blame the victims at a time of high unemployment and »illiteracy« is one convenient way of shifting debate away from the lack of jobs and onto people's own supposed lack of fitness for work. Moreover,

many jobs require minimal literacy or a different kind of literacy skill than taught at school and employers can often teach these on task fairly easily: lack of literacy skills is less often a real barrier to employment than the public accounts suggest (cf. Levine).

Lack of literacy skills may also be less of a handicap in daily life than is often represented. The media likes to tell heroic stories of the »management« of illiteracy, how »illiterates« get around the city, or bypass written exercises like form filling or reading labels etc. The situation, however, need not be represented as though people are suffering from some disease or handicap. Arlene Fingeret in the US, for instance, has shown how communities develop networks of reciprocity and interpendence in which literacy is just one skill amongst many being exchanged: a mechanic without literacy skills may exchange his skills in car maintenance for a neighbour's ability to fill in a form; a businessman may speak all of his letters onto a tape for a friend to write up. In this situation the acquisiton of literacy skills is not a first order priority at the individual level, so long as it is available at the community level (cf. Barton and Ivanic on literacy in a Lancaster community).

It is not only meaningless intellectually to talk of »the illiterate« — it is also socially and culturally damaging. In many cases it has been found that people who have come forward to literacy programmes because they think of themselves as »illiterate«, have considerable literacy skill but may be needing help in a specific area of reading, writing, spelling etc. The stigma of »illiteracy« is often a greater burden than the actual literacy difficulties evident in such cases.

In many developing countries this stigma is still in the process of being constructed. There are very few cultures today in which there is not some knowledge of literacy: children, for instance, learn to interpret logos on commercial goods and adverts, or to »read« television with its often sophisticated mix of script, pictures and oral language. Islamic societies

have long been used to forms of reading and writing associated with religious texts and with scholarly and commercial activities, whilst in other contexts people have developed their own »indigenous« writing system, used perhaps for specific purposes such as letter writing, sermons, love notes etc. (Besnier; Conklin). Literacy campaigns, however, have generally ignored these local literacies and assumed that the recipients are »illiterate«, and have to start from scratch, thus creating a stigma that was not present before. Even Paulo Freire, the most influential radical literacy campaigner, has tended to believe that people without western-type literacy are unable to »read the world«: his crusade to raise consciousness through literacy campaigns has been a leading challenge to dominant, authoritarian campaigns run by governments to do precisely the opposite, but it often rests on similar assumptions about the ignorance and lack of self awareness or critical consciousness of »non-literate« people.

Recent research on the »reception« of western literacies in various parts of the Third World, (cf. Kulick and Stroud) has attempted to shift the focus from the »impact« of literacy to the ways in which people »take hold« of a particular literacy: this stresses the active rather than passive character of the recipients. Frequently, it is being been recognised, people absorb literacy practices into their own linguistic conventions, rather than simply mimic what has been brought: far from being passive and backward illiterates grateful for the enlightenment brought by western literacy, indigenous peoples have their own literacies, their own language skills and conventions and their own ways of making sense of the new literacies being purveyed by the Agencies, the missionaries and national governments.

Evidence such as this has led both researchers and those involved on the ground in teaching literacy programmes to revise the basic assumptions on which much literacy work has been conducted. Researchers and practitioners in the New Literacy Studies talk of »literacies« rather than of a

single, monolithic »Literacy« and reject the »Great Divide« theory that dominates public rhetoric. According to this theory, ways of thinking, cognitive abilities, facility in logic, abstraction and higher order mental operations are all integrally related to the achievement of literacy: the corollary is that »illiterates« are presumed to lack all of these qualities, to be able to think less abstractly, to be more embedded, less critical, less able to reflect upon, for instance, the nature of the language they use or the sources of their political oppression. It appears obvious, then, that »illiterates« should be made literate in order to give them all of these characteristics and to »free« them from the oppression and »ignorance« associated with their lack of literacy skills. At the social level, the great divide theory assumes that there is a difference of kind as well as degree between societies with mass literacy and those with only minority or elite literacy. For economic take off, it is claimed, a »threshold« of literacy is necessary for social progress (sometimes cited as 40% literacy in a population) and for developing societies to participate in the benefits of modernisation, progress, industrialisation and the world economic order. Similarly, it is assumed that social groups that lack literacy but live within a country that is majority literate will be disadvantaged or »backward« and that their »illiteracy« is a major cause of this: give them literacy and they will achieve social mobility, economic and political equality and participation in the social order.

These ideas appear so obvious to common sense that is seems both foolhardy and perverse to challenge them. Yet work in the field of literacy studies during the 1980's has forced many researchers and practitioners in literacy programmes to revise these basic assumptions and to develop more complex theories of literacy that reject »great divide« thinking. These new theories have important implications for policy and practice in this field, but do not always get adequate attention in public discussions.

For example, Scribner and Cole, investigating the cognitive consequences of literacy amongst the Vai peoples of Liberia, found that what is

often attributed to literacy per se was more often a consequence of the social conditions in which literacy was learnt. Literacy, then, needs to be distinguished from education. Some kinds of education, though by no means all, may well inculcate critical self awareness and facility with abstract concepts, but this is not so much to do with inherent characteristics of Literacy as with the character of the programme. There is massive counter evidence of literacy learning in a variety of contexts, in which abstraction, logic and critical thought play little part; one cannot therefore theorise that literacy in itself (or even education) will lead to these things. Conversely, anthropological evidence from researchers such as Ruth Finnegan on African oral literature, demonstrates that self-reflection and critical thought are to be found in supposedly non-literate societies.

Literacy itself, moreover, varies with social context: it is difficult to lay down a single objective criterion. In medieval England, for instance, (cf. Clanchy and Thomas) ability to read latin earned the label »literatus«; in later periods, the major test was ability to read a prayer; in some cases a »literate« person might know a print script but be unable to decode hand-writing; many academic studies until recently used the ability to sign a marriage register as an index of both individual literacy and for assessing literacy rates in the whole society; in many developing countries the returns to international agencies for the nation's literacy rate rest on numbers of children completing the first three, or five, grades of schooling. In the US too the goal posts have been shifting and what was considered adequate literacy at the turn of the century would merit the label »illiterate« by great divide standards today. Recognition of the variable and contested criteria used to define literacy and illiteracy is probably more widespread now and one of the aims of International Literacy Year has been to develop popular sensitivity to the contextual nature of literacy practices. But at the same time broad pronouncements on literacy rates, proportions of »il-literates« in a population, and dramatic references to the »disease« of il-literacy still dominate the public rhetoric.

Challenging such rhetoric does not mean that we should abandon attempts to spread and develop the uses and meanings of literacy. It does, however, force us to question whether the current framework in which such activities are conducted is the most fruitful. This requires the policy makers and the public discourses on literacy to take greater account of different people's present language skills and own perceptions of the meanings and uses of literacy; to reject the dominant belief in uni-directional progress towards western models of language use and of literacy; and to focus upon the ideological and context specific character of different literacies. International Literacy Year might have provided an opportunity to open up this debate and establish clearer concepts and frameworks on which practice can be based: at present it seems simply to have provided an opportunity for the reiteration of worn cliches about »the illiterate«.

References

Barton, D. and Ivanic, R. (1991) **Writing in the Community**, Sage.

Besnier, N. (1989) »Literacy and feelings: the encoding of affect in Nukulaelae letters«. **Text**, 9: 69-92

Clanchy, M. (1988) »Teaching Reading in the Middle Ages«, in **Literacy Research in the UK: adult and school perspectives**, ed. J. McCaffery and B. Street, RaPAL, Lancaster

Conklin, H. (1949) »Bamboo literacy on Mindoro«. **Pacific Discovery** 2(4): 4-11

Fingeret, A. (1983) »Social network: a new perspective on independence and illiterate adults«, in **Adult Education Quarterly**, 33 (3), 133-146

Finnegan, R. (1988) **Literacy and Orality**, Blackwells

Kulick, D. & Stroud (1990) »Conceptions and Uses of Literacy in a New Guinean Village«, **Man**, ns. Spring 1990

Levine, K. (1986) **The Social Context of Literacy**, London, Routledge & Kegan Paul

Scribner, S. and Cole, M. (1980) **The Psychology of Literacy**, Harvard Street, B. (1985) **Literacy in Theory and Practice**, CUP

Street, B. (1988) »Literacy Practices and Literacy Myths« in **The Written World**, ed. R. Saljo, Springer-Verlag, Berlin

Street, B. (ed.) **(forthcoming) Cross-Cultural Approaches to Literacy**, CUP

Thomas K. (1986) »The Meaning of Literacy in Early Modern England«, in Baumann, G. ed. **The Written Word**, Clarendon: Oxford

THE NEPAL NATIONAL LITERACY PROGRAM

We have just received a comprehensive report by Nepalese and World Education colleagues on their literacy activities in the past decade. It includes a note that a translation of the instructor's guide and the literacy primers, as well as some additional papers about the program are now available.

Contact:

John P. Comings, Vice President, World Education, 210 Lincoln Street, Boston, MA 02111, 617-482-9485 USA

and

Chij K. Shrestha, Asia Field Director, World Education, GPO Box 937, Kathmandu, Nepal, 977-1-416669

PRISMA, The Indonesian Indicator

This is a journal published by the Institute for Economic and Social Research, Education and Information. Past issues carried articles on NGOs, development, community self-help, bureaucracy and people's participation, culture and politics. If you are interested, please write to:

PRISMA, c/o LP3ES, P.O.Box 493 JKT, Jl. S. Parman 81, Slipi, Jakarta-Barat, Indonesia

MATERIALS ON LITERACY

We have received several documents in English and French which may be of interest for your work. They can be requested from the editor's office and will be supplied as long as stocks last:

- EC-Action Research in the Field of the Prevention of and Struggle against Illiteracy. Project of the Federal Republic of Germany: The Effects of Having »Unlearnt« Reading and Writing Encountered among Adults. Concluding Report.
- Literacy in the Federal Republic of Germany.
- Literacy.
- Literacy in the European Community.

Mr. Joe Pemagbi is involved in research on »Literacy and Women in Sierra Leone«. We invited him to contribute an article on this subject for our journal. In his letter he pointed out that the study is not yet complete and therefore preferred at this point in time to contribute reflections on the implications of language choice in adult literacy work. Mr. Joe Pemagbi is currently the Dean, Faculty of Education, Njala University College, University of Sierra Leone, Private Mail Bag, Freetown, Sierra Leone.

Joe Pemagbi

The implications of language choice for functional adult literacy in Sierra Leone

The year 1990 is no longer an expectation. It is a chronological fact that we now live in it and that we are going to do so in the next few months. The singular significance of this year is two-fold. First, it is a year that has been marked out for an internationally orchestrated onslaught on the depriving scourge of illiteracy that devastatingly plagues the Third World, especially

Africa and Asia. Second, the year itself is only the beginning of a longer period, the decade of literacy — 1990-2000 — the decade during which illiteracy is supposed to be totally eliminated.

For us, the poor, illiterate communities of the world — the number is overwhelmingly large — where illiteracy has been correlated with poverty, disease, ignorance and underdevelopment, and where literacy education has been expressed, erroneously or otherwise, as the magic that conjures up economic salvation, good health and knowledge, we are given the greatest hope of survival and life fulfilment.

But it is sometimes the case that planners and authors of international declarations for the promotion of the welfare of mankind tend to be overoptimistic about the success of their effort, overlooking even the most obvious of obstacles. One such obstacle that is bound to beset the effort of the planners of the International Literacy Year — ILY — in multilingual communities like Sierra Leone is the choice of language for literacy and its effect on the functional value of literacy and the literate. The problem in Sierra Leone is that functional literacy is acquired by adults in Sierra Leonan languages, but activities that require the use of literacy demand literacy skills in English. This gives hardly any opportunity to people who are literate in Sierra Leone languages to use their knowledge of literacy. The rest of this article is an attempt to analyse this unfortunate situation and its functional implications for those who acquire literacy in these languages, followed by suggested solutions.

Sierre Leone — A multilingual state

With a population of about 4 million and at least 16 languages, Sierra Leone is one of the heaviest multilingual states in Africa. The country retained the English language after attainment of independence as the official language, mainly because of the potentially sensitive problem of

language choice inherent in such multilingual situations, the international character of English, and its incalculable educational advantages. Resulting from all of these is its unmatched social status that makes it »the language« of the country. The picture is further complicated by an English based Creole (spelt »Krio« in Sierra Leone) which has become the lingua franca of the country.

Languages of literacy in Sierra Leone

The languages of literacy in Sierra Leone can be divided into two categories. Category one is English, the target of literacy that is provided through the channels of formal education. Category two comprises Sierra Leonean languages in which a modicum of literacy is provided through the formal school system, and in which most of adult literacy is acquired. As the major language of education, English is the medium of instruction and a compulsory subject of study throughout the school system and teacher training curriculum below degree level.

Sierra Leonean languages have been used in formal education since colonial times when missionary schools taught them in the lower stages of primary school, mainly as media of evangelical message, and secondarily, to fulfil a belief in the linguistic, cultural, psychological and educational advantages of the use of the mother tongue in education. But this effort degenerated considerably after independence, and an official sign of revival appeared only in 1979 when the Ministry of Education launched the Indigenous Languages Education Pilot Project with the aim of promoting the teaching of Sierra Leonean languages in the schools.

But by far the most significant contribution to literacy in Sierra Leonean languages has come from the Non-Governmental Organizations. While literacy provision in these languages through the formal educational system suffered a relapse after independence, and it is yet to regain this

momentum, there has been a remarkable increase in the promotion of literacy in Sierra Leonean languages by way of functional adult literacy programmes throughout the country.

While this effort is commendable and no doubt deserves to be applauded, it is a disturbing fact that the choice of these languages for literacy for adults has not been matched by provision of opportunities for them to use their literacy skills. One reason for the neglect of this crucial area of literacy education planning is the absence of a comprehensively defined language policy, especially that dealing with language education. All there is is the semblance that is contained in the 1970 Government White Paper on Educational Policy which states that »The policy of government is to introduce the teaching of Sierra Leonean languages in all schools« and a carryover of the colonial language education practice which stipulates that the mother tongue be used as the medium of instruction in classes 1 and 2, using class 3 as a stage of transition to English. Thus adult literacy programmes are free to provide literacy in any Sierra Leonean, or any language for that matter. While the choice of Sierra Leonean languages for adult literacy has obvious linguistic, cultural, educational and psychological advantages, it does not take into consideration the functional value of acquisition of literacy skills in these languages and the attitude of the learners themselves to acquisition of literacy in them. The latter is vividly substantiated by the findings of the writer's current research into the low participation of women in adult literacy programmes in Sierra Leone. According to these findings, many women do not want to be literate in a language in which they have no opportunity to use their literacy skills. One respondent despondently referred to her literacy in her mother tongue as »fireside« book knowledge that takes her nowhere.

Meaning of functional literacy

All adult literacy programmes in the country claim to be functional. A meaningful interpretation of functional literacy is that it should not be

limited to acquisition of reading and writing ability and isolated, disparate occupational skills. A functional literacy education curriculum should be learner-centred. It should be structured on, and firmly rooted in his needs and activities. It should encompass his economic, socio-cultural and political life, as dictated, first and foremost, by the characteristics of his own immediate environment, and then the rapidly expanding and changing scientific and technological world. The learner should not be viewed as a lame and helpless creature of permanently fixed and pre- determined values, but one capable of adapting to, and interacting with, a variety of social and economic factors.

All of these are impossible without a language that is intimate to the learner and genuinely expresses his personality, environment, culture and economic life. Therfore, the single most important consideration in designing a functional adult literacy programme especially for a multilingual community like Sierra Leone is the choice of the target language. In such communities, the functionality of a literacy skill can be predicted partly from the language in which literacy is provided. The reason is that providing literacy in a language in which literacy activities are not carried out is a waste of time, resources and energy; and a cause of relapse into illiteracy and frustration of the literate. It renders the purpose of acquiring the skill of literacy completely irrelevant to the learner.

To provent this problem, the choice of language for literacy should be based on one major principle: a genuine practical possibility for the learner to use his literacy competence. Anything contrary to this renders the skill of literacy useless.

But this is exactly the picture in Sierra Leone: functional adult literacy provided in Sierra Leonean languages, but the functions of literacy required and carried out in English. The situation is further aggravated by the fact that learners are exposed to severely limited learning materials and situations. The contents of the materials are mostly agriculture, health and

hygiene, nutrition and childcare, and occasionally, folklore. Also, literacy skills acquired from these programmes do not normally provide for follow-up activities and post-literacy reading facilities, worsening the case of limited functionality.

Although this article is about the predicament of people literate in Sierra Leonean languages, the majority of who live in the rural areas of Sierra Leone, the effect of the world-trend towards scientific and technological culture should not be ignored in the functional literacy programmes. The spread of this culture is so powerful and pervasive that no part of the world, rural, urban or in-between the two, should cocoon itself against it. In the light of this, a functional literacy programme that does not include at least elementary knowledge of appropriate technology relevant to the learners' environment provides only partially functional literacy.

Meaning of functional knowledge of language

Functional knowledge of a language means that the individual possessing it is able to enjoy the benefit of personally performing functions that require literacy in that language. He should, for example, be able to fill in forms such as those for bank loans and passport and airport documents. He should be able to read road signs, his tax and other receipts, licenses, prescriptions and labels. He should be able to read and understand his child's school report, read and write letters and understand simple instructions. If he is a carpenter or tailor, be should be able to take more accurate measurements and keep records. In the case of traders and farmers, they should be able to do a cost-benefit analysis of their investments and returns.

Moreover, for functional literacy to prepare the individual to satisfactorily participate in the socio-political and developmental activities of his community and nation, it should give him direct access to the law and constitu-

tion that govern him, and in the context of Sierra Leone, the constitution of the political party that regulates his political activities. Equally important is that a functionally literate beneficiary of a development programme should be able to read and interprete the package himself. His participation in the programme tends to be minimised if the document remains a myth to him, and he has to depend on others to read, translate and interpret it to him.

Also of importance to a functionally literate person is information dissemination. One who is functionally literate should be able to read and understand newspapers and magazines, at least the unsopisticated ones meant for general consumption. This promotes his literacy competence as well as keeping him abreast with events happening around him and in the world, thus expanding his perspective.

Suggestions

While it is important, and indeed this is the ideal, to provide literacy in the mother tongue for the many advantages, some of which have already been stated, it may be difficult, if not impossible, to do so in all Sierra Leonean languages because of the large number of these languages and the small number of speakers of most of them. Ironically, however, multilingualism, a major cause of the problem, seems to have facilitated the promotion of four of these languages — Mende, Temne, Limba and Krio — to the status of national languages. Fortunately, these languages are identifiable with geopolitical and linguistic regions of the country. For example, Mende in the South and Eastern provinces, Temne and Limba in the Northern province and Krio in the Western area. Thus language zones can be created based on the regions in which they are the dominant or community languages. Literacy activities that are carried out in English, for example, printing receipts, hospital prescription forms, licenses, road signs, school reports, public notices and newspapers can be duplicated in the

national or dominant language of the region. In this way, literacy in Sierra Leonean languages can become functional and therefore more meaningful to the learner.

Another step that can promote the use of functional literacy skills in Sierra Leonean languages, in fact the development of these languages, is the establishment of publishing facilities for materials produced in them. This is not a new idea. It was one of the major recommendations in my Evaluation Report of the Indigenous Languages Education Pilot Project of the Ministry of Education in 1989.

The advantage about such a publishing facility is that it will solve the difficulty of publishing in Sierra Leonean languages, thus motivating people to write in them. With publishing facilities in these languages, the problem of unavailability of reading materials for literates is bound to decrease and eventually disappear.

It is sad that no newspapers and magazines are published in Sierra Leonean languages. The problem arises partly from ignorance of the value of such papers, especially for the rual areas, and partly from the scarcity of funds and limited publishing facilities in these languages. The establishment of the proposed publishing facility will provide the printing facilities for rural newspapers.

Rural libraries can also provide opportunities for people to use their literacy skills. To implement this proposal successfully, prudent planning and cooperation are imperative. All functional literacy providing agencies in a language zone should cooperate to organize not only the production of materials in that language but also establish libraries in strategic locations and initiate inter-library loan schemes.

Finally, it is no speculation that in addition to the above suggestions, the problems caused by disuse of literacy skills will be alleviated if the

children and their parents are literate in their community language. This will not only bring reading materials in these languages to the home, but also create the atmosphere for the parents to positively change their attitude and that of their children to the learning of these languages. The creation of such a situation of course depends on the progress and effectiveness of the Indigenous Languages Education Pilot Project of the Ministry of Education.

Conclusion

Functional literacy that is provided in Sierra Leonean languages has very restricted use, because activities that require the use of literacy skills are carried out in English. For the literacy acquired to be truly functional and therefore meaningful to the learner, his community, and country, literacy activities should be carried out in the language in which he is literate. That is, his literacy education should give him the convenience of not only performing a few economic, health, nutrition and childcare activities within his immediate environment, but also expose him to the experience and satisfaction of using his knowledge in a variety of situations in which the use of literacy skills is required. By broadening the use of functional literacy skills to cater for these needs, the problems of relapsing into illiteracy and frustration of the learner due to lack of opportunity to use his skills are prevented.

National Languages

The Courier of the Africa-Caribbean-Pacific-European Community is published every two months in English and French. No. 119, January-February 1990, has a dossier on national languages with reports, reflections and case studies from Nigeria, Seychelles, Zaire, Zimbabwe, Kenya and Papua New Guinea as well as an annotated map of the languages of Africa. For further information please write to:

Editor, The Courier, Commission of the European Communities, 200 rue de la Loi, B-1049 Brussels (Belgium).

This is an interesting reflection by a practitioner of literacy work in Ghana who has worked in diferrent capacities for the Government, the University and an NGO. Mr. L.A. Okraku's suggestions are a far cry from the usual propaganda and are quite unconventional, to say the least.

L.A. Okraku

A critique on literacy in a non-literate society

My Association, with mass literacy work, dates back to the 1950s, when it was thought that literacy per se was a major drawback to economic development and that its irradication would automatically lead to a major change for the better in the economy of developing countries. UNESCO gave all the necessary assistance to my country, then heading fast towards political independence.

Literacy campaign in Ghana

I was appointed an Assistant Mass Education Officer (AMEO) after completing a nine-month training course in Adult Teaching Techniques, including the Laubach Method, drama, puppetry, adult psychology, flannelgraph, etc.

Our equipment included cinema vans, motor cycles, reading charts and reading books. We were provided with enough funds to recruit and train voluntary instructors. We had pressure lamps for the evening classes.

The students ranged from young adults of sixteen to old people of around 70 years. We used mostly drama and cinema shows to motivate people to join the classes, and they did in their numbers. We grouped the classes according to age. In three months we were able to produce new literates in their vernacular who were able to read fairly fluently and write simple sentences, even to compose simple letters. Literacy days during which certificates were distributed were very colourful.

University adult education and literacy

I left the Department of Social Welfare and Community Development in 1961 to join the University Adult Education Institute. The Institute also flirted with adult literacy work. It was supposed to be the schedule of the People's Education Association (P.E.A.), a voluntary adult education association formed and sustained by the Institute of Adult Education. Apparently, most academics, if not all, agreed that illiteracy was a barrier to development, economic or otherwise, and it must be irradicated. Unfortunately, UNESCO's evaluation of the literacy campaigns of the 1950s and 1960s did not support the earlier assumption that literacy would lead to economic development. Most developing countries had become even

poorer economically despite their zeal and enthusiasm in executing the literacy campaigns.

This did not discourage the exponents of the literacy idea however. The emphasis was shifted from mass literacy campaigns to functional literacy. For some time practitioners of the literacy programmes were not sure what functional literacy consisted of. Some thought it must be vocation-oriented workers learning the names of their tools, etc. Over the years it has now been accepted that functional literacy must help the new literate to function more efficiently in his environment. Between 1978 and 1983 when I was the National Secretary for the People's Educational Association (P.E.A.) of Ghana, I began to take a critical look at the way new literates functioned in the Ghanaian environment. I ignored the various cases that had been cited in various documents to prove how effective literacy is in helping people to function more efficiently.

My observations

I observed that from the numerous candidates of the mass literacy campaigns of the 1950s and 1960s to the functional literacy era of today, instead of the new literates becoming more literate and more efficiently functional in their environment, they more often than not lapsed back into illiteracy.

My second observation was that the Ghanaian society consisted of two distinctly identifiable sectors: the literate sector and the illiterate sector. The gap between the two is fairly wide. For somebody in the illiterate sector to gain admission to the literate sector, he must have at least ten years' formal schooling and be fairly proficient in English. How easy it is to compress ten years of formal schooling into three months of evening classes is everybody's guess. All reading material has the literate sector as its objective.

My third observation is that communication in Ghana is mostly by word of mouth. Newspapers are few and limited in circulation, and are written for the minority literate sector. Handbills scarcely ever appear on any subject. Extension officers in the various departments scarcely ever produce any, and what they produce remains mostly in their offices. Once again the level of literacy required to read such handbills is that of the literate sector. They are produced mostly in English.

My fourth observation is that there is no follow-up reading material for the new literates. Their reading and writing stops at the literacy classes.

My final observation is that the proponents of the literacy idea are mostly people from literate societies where illiteracy puts one at a serious disadvantage. These societies communicate mostly through the written word. Notices are seen all over the place directing you and instructing you. The machines with which they work have written instructions on them for the workers' guidance. One does not have to bargain for prices at supermarkets. They are stamped on the articles. Streets are named and numbered and these are set up along the streets. Buses and trains run by time-tables that are written. Handbills abound everywhere, some are even pushed under your door. It is therefore not surprising that these people cannot conceive of anybody functioning efficiently in their society without the ability to at least read. And somehow or other they equate their society with all other societies.

But take a casual look at a village or town in Ghana. Streets are neither named nor numbered. Houses are numbered obscurely and very few of the inmates know their house number. It does not serve any purpose as far as they are concerned. Letters are not delivered to the houses. People who visit them do not need the numbers to identify the house.

Messages are communicated to the population by the gong-gong beater early in the morning. Those who get them will pass them on by word of mouth.

The agricultural extension officers bring their message by word of mouth. Buses do not operate according to a time-table. They leave when the vehicle is full. Life is leisurely. One does not have to rush to catch the train or the bus.

The conditions, as I have observed, do not make literacy a necessity. Those in the literate sector can keep their advantages. They are in administration and the Government. To those in the illiterate sector their position is »Let not what I cannot have destroy my joy of mind«.

Suggestions

I would suggest that international action be taken to get Governments of illiterate societies to consciously turn their countries into literate ones by the use of the written word in communication. They should begin to develop their vernacular and produce simple literature in them so that messages can be given in the form of handbills. Such handbills can serve as reading material for new literates.

All streets should be named and houses numbered clearly. There must be time-tables for transport and these must be strictly adhered to.

All articles on sale must have price tags and bargaining must cease.

All extension officers must use handbills written in the vernacular in addition to communication by word of mouth. Over 60% of the adult population are farmers and belong to the illiterate sector.

Keeping of business records must be enforced, e.g. issuing of receipts and invoices.

In short, conditions must be created to make illiteracy a disadvantage and literacy classes must be geared towards correcting such disadvantages. Thus the literacy practitioner will have the satisfaction of knowing that he has done a good job and the learner will experience the satisfaction of achievement.

CONTINUING EDUCATION RESEARCH CENTRE

The Continuing Education Research Centre at the University of Warwick is a major centre for research and development in post-initial education.

Its work includes a wide range of research projects, directed by staff and associates of the Department of Continuing Education. It undertakes supervision of research degrees (MA, MPhil and PhD). It offers research and consultancy services to adult education and youth services, local education authorities, further and higher education institutions, those involved in vocational education, and voluntary bodies.

CERC has a programme of seminars and conferences, providing opportunities to hear and debate the findings of recent research and evaluation work. It publishes two series of monographs and papers: the **Discussion Papers in Continuing Education**, and the **Research Papers in Continuing Education**.

For furthers details, contact:

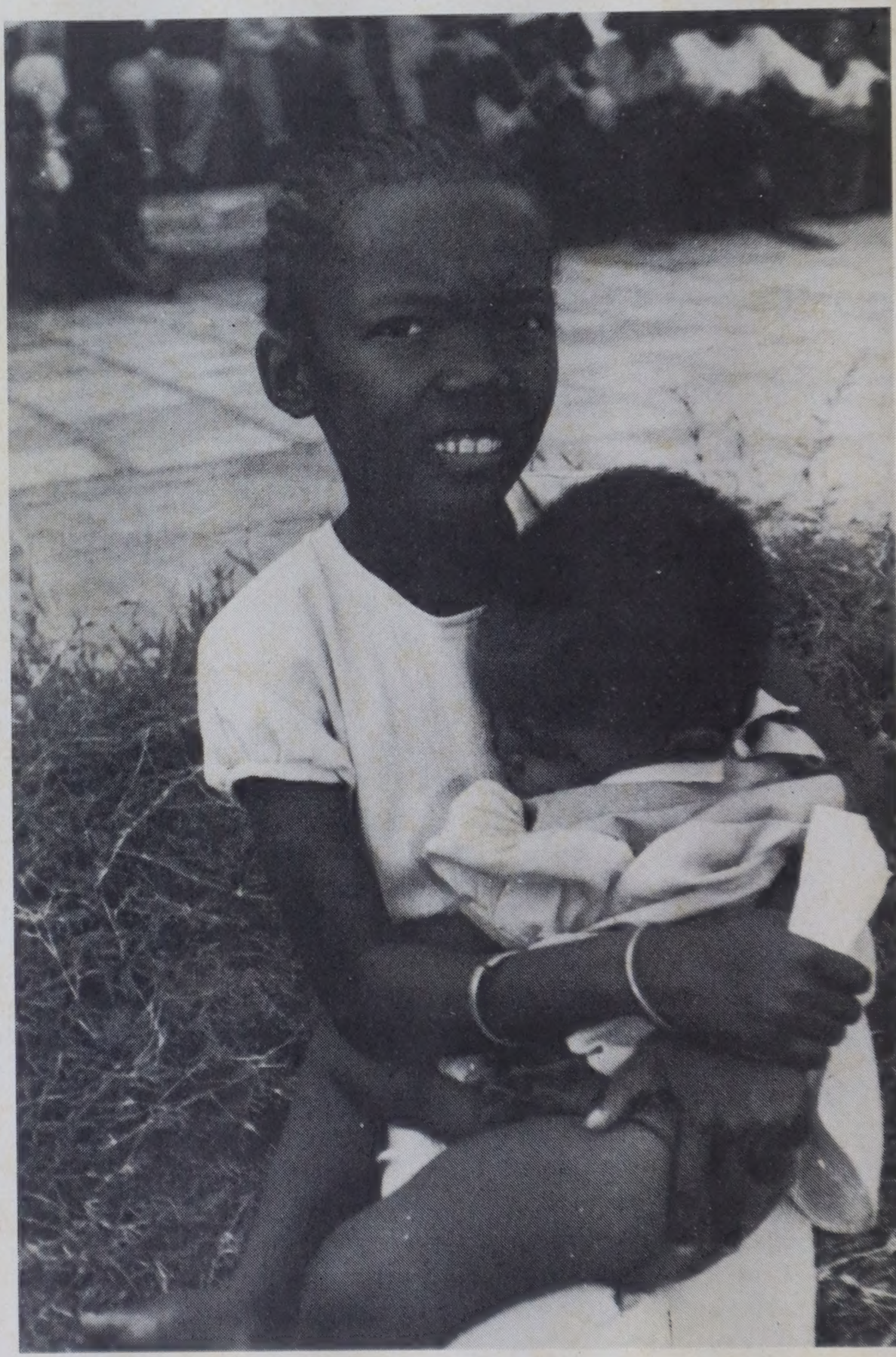
Secretary, Continuing Education Research Centre, University of Warwick, Coventry, CV4 7AL, Tel.: 0203/523838, Fax: 0203/524223

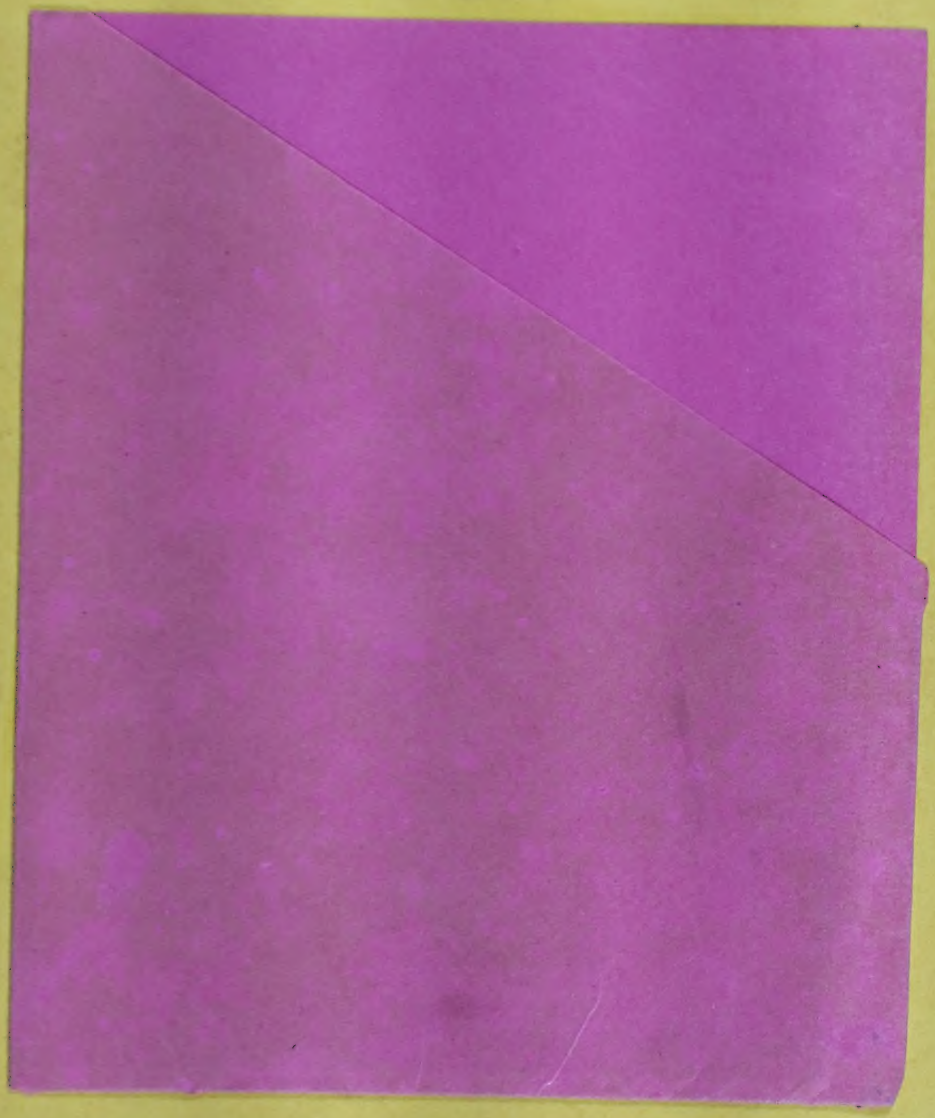
EDUCATION AND INTERNATIONAL DEVELOPMENT

This is an area of research which will be established at the University of Frankfurt with a threefold structure:

- Education and Development Processes in the »Third World« (P3W)
- Education, Language and Intercultural Learning
- International Education Policies and Development

For more information, including copies of their newsletter, please contact:
Prof. Dr. Patrick V. Dias and Hildegard Scheu, Professur Dritte Welt,
J.W. Goethe-Universität Frankfurt, Postfach 11 19 32, D-6000 Frankfurt 11, FRG





CONTENTS

Editorial 1

Kamla Bhasin
Participatory development demands participatory training 3

Olivier Ravelomanantsoa
A training experiment in the Malagasy rural area 21

Zablon N. Ngoitiama
Training for rural extension workers in Tanzania: Problems and prospects 35

Gene Niendeka
Evaluation and research in agricultural popularization in the Nsong Enia-Village (Zaire): Key of adult farmers education 47

Dipo Fagunwa
Oh my master — an appraisal of indegenious apprenticeship in Ile-Ife, Nigeria 55

Nancy Hinga
The INADES-Formation Kenya: Agricultural training programme 65

James Omoding-Okwalinga
Rural off-farm occupation practitioners in Pallisa County, Eastern Uganda 73

Jean-François Courbe
Workers education: An alternative teaching method 85

Hapsah bt. Mohamed Nawawi
Participatory adult education for rural women: A perspective 93

Jonathan D. Thompson
Multi-party democracy in Sierra Leone: Challenges and opportunities for adult educators 103

Relations between southern and northern NGOs: Policy guidelines 111

Rajesh Tandon
Strengthening voluntary sector 117

LITERACY CORNER

Miranda Greenstreet
Functional literacy and health education for women in Ghana: A case study 133

Kalilou Tera
Adult education based on literacy — an action orientated research carried out with the National University of Cote d'Ivoire 145

Brian V. Street
International Literacy Year: Rethoric and reality 161

Joe Pemagbi
The implications of language choice for functional adult literacy in Sierra Leone 171

L.A. Okraku
A critique on literacy in a non-literate society 181